

THE BAPTIST.

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The Spanish Armada, fitted out by Philip for the destruction of England, was destroyed in the summer of 1588. England became a new country forthwith, her activity springing into new

Broken Slumber.

life. Within fifty years after this event there appeared in England two hundred and thirty-three poets, forty of whom showed genius. England had produced before this, three or four poets, all of them of noble blood, but now the middle classes begin to sing. Spenser was of humblest station, Marlowe was the son of a shoemaker. Ben Johnson was the step-son of a bricklayer, and was himself a bricklayer. Shakespeare was the son of a poor, broken-down glover at Stratford. History presents no parallel to this period of mental activity. After this period the song of the poet is hushed to the land, almost completely, John Milton alone breaking the silence. The nation was now moving into the great field of reality, which calls for a prosaic use of energy, and will, rather than of imagination.

The old Baptist deacon, Stephen, was a good man and one full of faith and the Holy Ghost. He had power

Signs and Wonders.

to work miracles, and no doubt worked many such among the people of his day. But he had a greater gift than that of working miracles. He had power to preach the Gospel so as to stir the Jews as they were never stirred before, who rose up as one man, and not only put him to death, but scattered the disciples to the four quarters of the earth, so that whereas before Jerusalem only had the Gospel preached, it was now being presented to all the people, far and near.

We have some people nowadays who crave the power to do miracles. But why crave the lesser when we are in possession of the greater? It is a great thing to be able to heal the sick, to open blind eyes, to make the lame walk and to raise the dead, but far greater is it to so preach the Gospel of the Son of God as to wake dead souls to life everlasting. Far better is it to be instrumental in saving a soul than in saving for a time, brief at the longest, a body. The greatest wonders of the world have been wrought by the preaching of the Gospel of Jesus Christ. Then let no man whine for a power that he can never possess, which, if he were to possess, would be feebler than that possessed by his nearest neighbor, if that neighbor were a consecrated child of God.

The Gospel has never lost its power to save souls—nor has the pulpit lost its power. Dr. Henson playfully remarks that

some pulpits never had any power to lose. But our pulpits have power in proportion to the hospitality that they accord to the Gospel. Its story never grows old nor loses its hold on the people.

Prince Henry of Prussia and brother of the Emperor William, of Germany, is now within our gates, as the nation's guest. Of course, the hospitality which he receives is not to be measured

Our Royal Guest.

by how they would treat, in Germany, a near relative of our president, so much as how one so great in the sisterhood of nations as the United States now is, can afford to treat the representative of one of the great nations of earth. While there is to be no toadying to royalty, yet it is the wise and honorable thing in the American people to honor the Prince as they are honoring him today—in honoring him they honor themselves.

If he were to come down in "old Missip," without sacrificing one bit of her love for this Republic and its institutions, her sons and daughters would turn out to honor him in a way as to make him think that he was among the loyal subjects of the fatherland.

When we have gotten through with the Prince, then if Paul Kruger could come as the nation's guest and as the banished president of a sister Republic that he now is and which is now fighting for every breath that it breathes, he would be accorded such an ovation as never man has yet received at the hands of the American people—that is if one may be allowed to speak for all. Long live the Prince! Long live Kruger and the South African Republic!!

We are in receipt of the following letter: "DEAR EDITOR—In your paper of February 13th, in 'Notes and Comments,' I find this language: 'The lost are lost because of sin. A fact it will never do to lose sight of, no, not for a day.' Now, Brother Bailey, is this a fact? Have I, after reading and studying God's Word for twenty-five years failed to understand the plan of salvation? My impression was, and is, and will be until convinced, that we are lost because of unbelief. If I am wrong, please set me right.

An earnest inquirer after truth,

MRS. MAUD HUFF.

Remarks: Sin came into the world by way of Eden and after this fashion: "Therefore, as through one man sin entered into the world, and death through sin, and so death passed upon all men, for that all sinned." (Rom. 5:12, Revised

Version.) In the 19th verse of this same chapter Paul calls this first sin a sin of "disobedience"—"For as through one man's disobedience the many were made sinners," etc. In the 14th chapter and 23rd verse, we read: "Whatsoever is not of faith is sin." In I John 5:12: "All unrighteousness is sin." In James 4:17: "To him therefore that knoweth to do good, and doeth it not, to him it is sin." In I John, again, 3:4, we read, from the Revised Version: "Every one that doeth sin, doeth also lawlessness; and sin is lawlessness." In the 51st Psalm and 5th verse: "I was shapen in iniquity; and in sin did my mother conceive me." Also in the 58th and 3rd verse: "The wicked are estranged from the womb; they go astray as soon as they are born." In Ephesians 2:3, Paul says: "And were by nature the children of wrath, even as others." In Ezekiel 18:4 we read: "The soul that sinned it shall die." In Romans 6:23, it is said: "For the wages of sin is death."

Then we read in Matthew 1:21: "And thou shalt call his name Jesus for he shall save his people from their sins." In I Timothy 1:15: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Also in Luke 19:10: "For the son of man is come to seek and to save that which was lost."

Now, since Christ came to save the lost, and since the first sin is called, not a sin of "unbelief" but of "disobedience" (Romans 5:19), and since the soul that sins, after any fashion, dies, and since we are all dead in trespasses and sins (Eph. 2:1), and since "the wages of sin is death," we are bound to conclude that, in the usual, ordinary and Scriptural acceptance of the meaning of the words "the lost are lost because of sin—a fact it will not do to lose sight of, no, not for a day."

Of course, by contending that under "unbelief" is comprehended all sin, one might say that the soul is lost because of "unbelief." But, that would be a distinction without much difference; and, as we understand it, "unbelief" is the result of a cause, a great and awful cause, that brought into the world all our woe—a totally depraved nature, or a heart so sick of sin that it is dead in its sins, and will forever so remain unless quickened by the Holy Spirit into newness of life.

We would call attention to the large advertisement we begin this week for the old reliable music house of A. Gressett, Meridian. Notice the standard instruments they handle, and write to them for their lowest prices. They will treat you right in every way. Try them.

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T. L. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Our Paper.

We have just finished our annual revision of our mailing list. We request that every subscriber will look at his label on upper right hand corner of first page. First, see if your name is correctly spelled, then if your initials are correct. If you find anything wrong in initials or the spelling of your name, please drop us a card promptly, calling our attention to the error, and we will promptly and cheerfully make all necessary corrections.

This being finished, look closely at the date opposite your name. If it does not look right, write us what you think is wrong, and we will look into the matter. We assure you that we are more concerned to keep these things straight than you are. These figures show the date to which your subscription is paid: If the name, initials and figures are all right, and your time is out, will you not please remit at your earliest opportunity? It will save us the labor and expense of sending out notices.

We feel sure that your failure to remit earlier is simply an oversight to which any of us are liable. We are doing our best to make the paper what our people need, and you can help us greatly.

Then can you not get some neighbor or friend to let you send his money along for the paper? We would very much appreciate anything you may be able to do along this line. You can in this way help the cause very much. Let us hear from you.

There are several reasons why the outlook for THE BAPTIST is better than at any time during its existence. Now is our opportunity to score some work which will tell in its increased circulation and enlarged usefulness. We are receiving new subscribers now almost daily, and feel much encouraged. Any word you may speak for the paper will be held in grateful remembrance by the management.

The Vote in the Senate.

We give below Senate Bill No. 34:

"A bill to be entitled, 'an Act to amend

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Section 1574, Code of 1892 and to repeal Sections 1575 and 1576 and 1610 to 1620 inclusive, of said Code, thereby prohibiting the sale or giving away, to induce trade, of intoxicants."

"SECTION 1. Be it enacted by the Legislature of the State of Mississippi: That Section 1574 of the Code of 1892 be and the same is hereby amended and made to read as follows: 'It shall be unlawful for any person to sell, barter, or give away to induce trade, any vinous, alcoholic, malt, intoxicating, or spirituous liquors, or any drink, which if drank to excess, will produce intoxication, in any quantity whatever.'

"SEC. 2. Any person who shall violate this Act, and all others who may have owned or had any interest at the time, in liquors, bitters, or drinks sold, or bartered or given away to induce trade, shall, on conviction, be fined and imprisoned in the county jail; the fine not to be less than one hundred dollars, and an imprisonment of not less than three months.

"SEC. 3. This Act shall not apply to persons heretofore lawfully licensed to sell intoxicating liquors during the continuance of their licenses, but sales made by such persons, before the expiration of their licenses, shall be subject to the laws now in force.

"SEC. 4. All violations of the provisions of Chapter 37, Annotated Code 1892, committed before the passage of this Act, shall not be affected by it, but shall be prosecuted and punished under the laws now existing as if this Act had not been passed.

"SEC. 5. Sections 1575 and 1576 and 1610 to 1620 inclusive of the Code of 1892 are hereby repealed, and hereafter licenses to sell the liquors mentioned in the first section of this Act shall not be granted by the Board of Supervisors of any county, or the municipal authorities of any city, town, or village in this State.

"SEC. 6. All laws now in force on the subject of unlawful sales, barter and gifts of the liquors, or any of them, mentioned in the first Section of this Act, and all remedies and procedures provided by law to aid in the suppression of such sales, barter and gifts shall remain in full force and effect.

"SEC. 7. This Act shall take effect and be in force from and after its passage."

In a recent issue we promised our readers that we would, for the good of the country, print in THE BAPTIST a true record of the vote in the Senate on the bill for Statutory Prohibition. See bill as printed in full above. Leaving out some who were "paired" there were 33 votes cast, of which 15 were for the bill and 18 against it. Every one who spoke against the bill was careful to state that he was a prohibitionist, and as such, for the advancement of prohibition he felt it his duty to speak and vote against prohibition (statutory). Because of their loud protestations of loyalty to the cause of prohibition and their expressed pride in being numbered with the opponents of the meas-

ure, they will appreciate the publishing of their names in the column of opposition to the bill.

Very soon the canvass for election to the next session of the Senate will begin, and our only object in printing this article is that the citizenship of Mississippi shall be informed as to the stand the men whom they had sent to the capitol to represent them took toward the bill which proposed to rid Mississippi of the matchless evil. If all who were members of the Methodist and Baptist churches had voted to put whisky out of the State, we would this moment have a State law against the liquid fire that has burned out the reason of its thousands and consigned them to degradation and shame.

Below are the names of those who voted on the statutory bill:

For.	Against.
Abbey,	Adams,
Bradley,	Bradley,
Broyles,	Campbell,
Chrisman,	Clinton,
Gardner,	Cooper,
Jones,	Dent, of 16th Dist.,
Looney,	Dulaney,
Moore,	Falkner,
Noel,	George,
Rowan,	Hicks,
Sanders,	Hinton,
Seawright,	Key,
Sheppard,	Lee,
Taylor,	Martin,
Yarbrough.—15.	Sharborough,
	Shelton,
	Ventress,
	Young.—18.

McGehee, for, was paired with Evans, against; Dunn, for, with Kiger, against; Hughes, for, with Crawford, against; Dent of 14th Dist., for, with Heard, against.

Mr. Sanders, who was for the bill, as stated above, entered a motion to reconsider. But the motion for reconsideration was tabled upon a motion of Mr. George.

God's Care For the Spiritual.

If religious history, if history in general publishes one truth as to God's estimate of man, it makes plain that God cares for the spirit above all else. The temporal, the perishable, is only a means to an end. The scene of our humanity is chiefly educational—the scene of this earthly life. An enormous waste has characterized our history. The educational has never dawned upon large branches of the human family. The purposeful method of God has been obscured by other branches, through declension into animalism; and, in some sad instances, God's method has been so stoutly opposed that men have lost sight of it altogether. But the ocean never rests. Mighty currents sweep through these watery bodies as circulation through the human frame. The waves are tossing up mire and dirt, and setting again seaward.

God is forever at work. "He that keepeth Israel doth neither slumber nor sleep." His method is often hidden from us; we never see the whole of it, even as it is busy with our own life. We never find out God unto perfection. Patience and secrecy are

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ever characteristic of God's dealings with men. Men confused by the secrecy of God's method have said He has no method—the world itself is one unguided sweep of confusion. Confused by God's patience, men have said that God, if a ruler, cares not how men live. Both classes err. Secrecy and patience are characteristics of God's method. And would you have it otherwise? Suppose God were impatient, and dealt with every sin on the spot; who could hope to escape? Suppose he, in some way, told us all that was to take place in the world, or in our own lives, what would be the result? Such knowledge would unsettle us, or discourage us, or prove enervating to us, or fill us with rebellion.

We never really begin to assert our individuality as a part of one great plan, till we discover that God has included us in His purposes. This birthday of moral responsibility contains the hope of every one of us. We are no accidents to history; we are essential parts in history. The universe of moral beings will suffer, if we fail to fill our place. God's plan introduces us into a large kinship. If we fail to hold our place in the world, the world suffers. The discovery of individual worth is, in a sense, the discovery of God's plan. He that injures his brother, and obstructs his moral career, is fighting against God's plan.

"Our little life
Was interwoven with the universe
Of God's eternal counsels."

But the world of men is slow to discover, or to confess the worth of the individual. The loss of any member of the human family—I mean the moral loss—is ever most tragic. It has no counterpart in human interests. It is the one dark fact that we feel to be unrelieved by possible remedy. And yet men become partners in each other's downfall. The tempter finds ready agents in men. The discouragement of pure religion, the debauching of the souls and bodies of others for money; the hidden hatred of the heart against a weak creature like ourselves, the evil report we set going to the hurt of others—all show our low estimate of the spiritual in man.

But God is not man, that he should err in estimates. Values are certainly classified according to worth in God's comprehensive mind. There are no fictitious values with God, and no ungrounded reckonings. God knows the worth of spirit far better than we do. Why should he not? being himself Spirit.

And it is certain that God's method in salvation is very evident. The salvation of the soul through Christ is proof of a great difficulty somewhere in the path of man's spiritual perfection. Sin is persistent in man's life, and is itself such a deep perversion of the spiritual in man, as to be God's greatest difficulty in bringing man to perfection. Sin is defiling and needs to be cleansed, else how can the soul be holy? Sin is weakening to the soul, and man needs strength. Sin impedes moral discipline; but man is never his real self without moral discipline. God's method of saving the soul through Christ is proof of the estimate he places on the spiritual.

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If giving is the measure of love (Romans viii: 32), then what could God do more, to display his care for us? In all moral effort, in which we experience so much weakness and discouragement, let us remember God's estimate of the spiritual. And conflict is needful to us as we now are.

"Not when the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left himself in the middle: the soul wakes
And grows. Prolong that battle through his life!
Never leave growing till the life to come!"

The Endowment.

"The vast majority thus far have done nothing," is the all but piteous wail, that Dr. Lowrey closes his "Echoes" with, last week. Two-thirds of the time gone, and two-thirds of the amount in hand, is the status of the case today, with respect to the present effort to increase the endowment of Mississippi College.

But, for "the vast majority who have thus far done nothing," the showing would be simply grand. We might as well look the situation squarely in the face. If the present effort fails to bring us in the necessary endowment, we shall suffer very great loss. It would be very difficult ever to start another endowment campaign.

Without this endowment, we are so badly handicapped that, we will have to surrender the educational leadership, which we have held in Mississippi from the beginning. The future of this grand old institution, for weal or for woe, is in the hands of those Baptists, to the number of about 75,000, who have not been represented in the gifts thus far made. Several of the strongest churches have not yet made it "convenient" for Dr. Lowrey to come before them as well as a thousand and more of the weaker ones. He can only visit about sixteen more churches, if he should not miss another Sunday; and, he must get about \$1,000 from each of these, else the work is a failure. Will these churches, not yet visited, save the movement will they let it die? It has come down to this—the very life of the college is affected in the results of the campaign for the next four months. We do not want a great big school with a great big endowment with a thousand students. We want to have a good, "Small College," one that can accommodate three or four hundred boys, furnishing them advantages that cannot be surpassed in, nor out of the State of Mississippi.

Our present equipment did pretty well in those days when farmers used "scooter" plows and reap hooks, when our cities used "horse cars" when steam boats had "side wheels," when saw-mills had "up-right saws," and all building material was "dressed" by hand, and all travel was in ox carts and stage coaches. But today, with our "cultivators" and "disk" pulverizers, reapers and binders, stearn and turban wheels, electric cars, circular and band saws, vestibule "limited" trains, bicycles and automobiles, we must have a corresponding improvement in our educational affairs, or retire in favor of those who have.

If the pastors will take the matter up in

their churches, every pastor take it up in every church and push it right away, we will not fail; we will succeed most gloriously. But if "every" pastor does not do it, success will be in doubt until the very last, and maybe, then found wanting.

The inactivity of "the vast majority" is imperiling the prospect of success for the present effort, as sure as we live. Fifty cents a piece from us all, would make it. One dollar from half of us would make it. One dollar a year for five years—the time limit—from one-fourth of us would make it. Dr. Lowrey will not be able to see all of us. Those of us who know that he will not see us, let's write him that we will give \$5.00, or \$10.00, or 15.00, or \$20.00, or \$25.00, or even \$1.00, or even one-half dollar a year for five years. If we will do this, we can sing the doxology, for the work is done. But it is not in order to sing until you have done something of the kind.

Notes and Comments.

"The Core of Christianity" lies imbedded in the precious words of John 3:16.

"We are saved by grace through faith"—such a faith as works by love.

The ox that treads out the corn is not to be muzzled; but every beast, that does not tread out the corn should be muzzled.

The best way to "popularize" some of our church services would be to "Christianize" them a little more. It is worth trying anyhow.

The more we see of "Edward Wightman," the last man burned at the stake, in old England for his religious convictions, the more we like him.

A preacher is no where commanded to "catch and hold the people," but he is commanded to "preach the Word." If he does that, and then the people are not saved, their blood will be on their own heads.

One article in the Presbyterian Confession of faith reads as follows: "There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense, be the head thereof—but is that anti-Christ, that Man of sin, and Son of perdition, that exalteth Himself in the church, against Christ and all that is called God?"

The amendment rightly proposes to omit the words in italic.

President Roosevelt has passed on the Schley appeal. It was a "Captain's fight," according to his way of thinking. Sampson was "technically" in command. Each Captain deserves honor for the part his vessel took in the fight. Then the prize money ought to be distributed equally between them, in which case Mr. Sampson, who got nearly all, would not be entitled to any, as he was only "technically" in the fight. But, if Mr. Schley was not in command, why did he give the order, "The enemy is coming out!"

"If all the members of our church were like me, what kind of a church would our church be?"

Let every Baptist in Mississippi answer the question of this couplet for himself and herself.

If the success of wireless telegraphy depends upon the receiving and transmitting instruments being "in tune" with each other, and "out of tune" with everything else, as its inventor claims, how much more does the success of the Christian depend upon his being "in tune" with God and "out of tune" with everything that is not in harmony with Him.

The Northwestern University, after literally looking all over Europe and America for two along years for a president, finally found him right under her very eaves, in the person of Prof. Edmond James, of the University of Chicago. Some of our big city churches, in looking out for a pastor, might do well to learn wisdom from the experience of these trustees.

A noble brother in our State expresses himself as follows: "I am too old to branch out in secular work; but, if my financial affairs will allow, you may hear of me down in the piney woods, or visiting Sunday-schools, etc. We need more consecrated laymen—I want to be one and help extend the triumphs of the Redeemer's Kingdom, though 73 years of age."

The oldest doll in America "lives" in Montgomery County, Maryland. It was brought over to this country in the "Canterbury" by William Penn on his return trip, as a present from his little daughter, Letitia; to a little Miss Rankin, of Philadelphia. It is twenty inches in height; and, is slender and long waisted, and dressed as the court beauties of that day were dressed. How the children readers of THE BAPTIST would prize a doll like that.

The South African war has well nigh "cost a sum that staggers the world" already. 25,000 dead and 100,000 wounded has been the cost in round numbers of men, to his majesty's government; while in money, it is now running at the rate of \$22,500,000 per month. But the United States has a similar fight on her hands, although it has not yet grown quite so expensive. Both of these wars ought to cease; but who can stop them?

On March 1, 1902, the torch in the hand of the goddess of liberty, in the Bartholdi statue, on Bedloe Island, New York, will be extinguished. It has been growing dimmer and dimmer as the years have gone by since its erection. "Lack of congressional appropriation is said to be the cause of discontinuing the light." We enter our protest against the extinguishing of this light. Let it burn on, at least until liberty's torch has first gone out in the hearts of the American people—if we have already fallen upon that time, why then, it is the fitting thing to take down our sign "Liberty Enlightening the World!"

On the cover of "success" for February, is a picture of "Lincoln Training for Greatness." He is in a forest; the ground is covered with snow; his rail timber lies all around; he has just "opened one cut," and leaning on his ax, the mall at his feet, with one foot on the newly opened timber, not splitting rails, but reading from a book! We submit that that was not like the Lincoln that we have been accustomed to admire; for when he split rails, he split rails, and when he read books, in those days, he read them by a dim fire at night—this is the Lincoln for American youths to pattern after.

"1,000 drunken men marching in a line"—what a spectacle! Such a scene was enacted on the streets of Syracuse, New York, Nov. 21st, last. It came about in this way: The Thomas Ryan Consumer's Brewing Company had a new brew of beer on hand, and they opened their doors, at 1 p. m., for the people to come and sample it by way of free advertisement, in which they consumed 200 barrels of the accursed stuff, and then turned themselves into the streets, parading, singing, and carousing.

All this occurred in Syracuse, New York, a State where they have schools and churches, prosperity and refinement, and the best type of modern civilization. Those engaging in it do not seem to have been disgraced, nor does the town, nor the great State of New York, seem to feel that their is any disgrace resulting from such a drunken debauch. The sad thing about it is, that it may be repeated, in any community where beer is sold.

Books.

"Money Making Socials" by Adelaide Westcott Hatch, published by "Hints Pub. Co." South Byron, N. Y., is the title of a very handsomely gotten up pamphlet of 44 pages. It is brim full of new and suggestive ideas for church socials, teas, etc. It can be had for 35cts. from the publishers.

The third anniversary of "The Pearson Magazine" is celebrated with the March issue. It has a beautiful cover design, and is a strong issue. Although only three years old, the "Pearsons" is one of the best 10ct. magazines published.

To the Children.

NO. V.

DEAR CHILDREN: I am not writing for the critic; so if these series of letters are not chronologically arranged, I hope at least to interest and amuse those for whose benefit I write of my child life with mother.

I guess that a little boy or girl would provoke many smiles from the congregation, were they to go to church dressed in the fashions of fifty-two years ago.

I remember my first experience out of dresses. Sometimes in the long ago little boys wore aprons and dresses till they were six or seven years old; Little girls wore dresses and aprons too, with pantalets reaching the shoe tops. They wore on

their head a bead net tied on with a cord. You can imagine how queer a lot of little girls would look in the age of Delineators, dressed in this style. I said the little boys wore dresses; sometimes these dresses were nothing more than about two and a half yards of domestic sewed together like a meal sack, with sleeves to it and the lower part split up about six inches so as to give freedom to the bare legs beneath; so you see all we had to do at bed time was wash our feet and hop into bed. In the morning there were no long hose to pull on and tie up, no bodies and trousers to get hind side before, no frills to crimp, no tie to adjust, no shoes with hard knots to undo etc. When our feet hit the floor we were dressed for the day.

The time however came when I grew out of dresses and even laid aside the single shirt style. In fact, the day came on which I was to go to church with my locust back suit on. I shall never forget that day. My suit was made of stiff slate colored linen. The body and pants were all one piece (union suits if you please) with a caudal appendage ruffled and sewed in about the middle of the suit and extending half round the body; and unlike father Grime's old coat, it was all buttoned up behind. Every time I moved my linen would rattle like peas poured on a dry cow-hide. So I did not want to move. I did not want to go to church. I pouted, swelled up and cried; but it was all of no avail. Mother said I must go. She knew what was best. O, I am so glad that I went to church with my sweet precious mother that day. I believe I should have forgotten it too, long ago, but for that new rattling linen suit. After getting to church I sat down on the same seat with mother and I felt very well since I had become somewhat used to my new rig. Sometime after preaching began I went to sleep. My mother most always carried a bottle of hartshorn; so when she saw that I was asleep, she opened the bottle of hartshorn and gently placed it to my nose; this waked me completely. I often think that hartshorn could be use to good purpose in some congregations today.

Children, wear what your mother wishes you to wear, go to church with her, sit on the same seat by her side, hold to her apron string as long as you can and all this will be beautiful pictures for you to look at when you get old.

What mother was it that made a little coat for her little boy and brought it to him from year to year to him?

UNCLE GEOGE

The Sunday School Teacher's Training Course.

BY JNO. T. BUCK.

NO. V.

Subjects Of the Old Testament Books.

Historical Books: All the history which is in the Bible has for its object the recording only of such facts connected with men or nations as are necessary to the proper understanding of the revelation of the great plan of Redemption; this is the fun-

damental difference between sacred and profane history; sacred history treats of the world, individuals and nations, as simply instruments in God's hand to carry out His purpose; profane history, on the other hand, treats of men and nations in their relations to each other without regard to God. It is well that we have this fact in mind in the study of the Bible.

In the book of Genesis there is no mention of nations in the first eleven chapters; God deals with individuals and this period has been designated as the period of the "Human Race." The remaining chapters of this book are taken up with the history of one family, Abraham and his descendants; because of this family should come the Christ. In the books of Exodus, Leviticus, Numbers, and Deuteronomy we have an account of the circumstances attending the development of a horde of people into an organized nation. The book of Joshua still further carries forward this account and closes with the settlement of the nation in the land which God had promised to Abraham. Judges contains an account of the nation under the Theocracy, when men called judges ruled as the representatives of Jehovah: this is a history of successive apostasies and returns to God. The book of Ruth gives a beautiful incident which occurred during the rule of these judges, the object of which seems to be to show how a Gentile woman became one of the maternal ancestors of Christ.

The first book of Samuel closes the period of the Theocracy and with the twelfth chapter of this book begins the history of Israel under the kings. The history of this period is recorded in the double books of Samuel, Kings, and Chronicles. Kings and Chronicles close with the overthrow of the kingdom of Judah and the beginning of the captivity in Babylon.

The history of the period of the Captivity and Restoration is found in the books of Ezra, Nehemiah, and Esther, with some facts also given in the prophecy of Daniel. There are no canonical books which give the history of the time between the Restoration and the Birth of Christ.

Doctrinal Books: The book of Job presents in dramatic form the history of the best man of his time, who suffered the greatest possible adversity. In this book it is shown that no affliction from without can destroy the excellence of the character that obeys the law of God. It also sets forth the doctrine of a special providence.

The Psalms presents views of creation, providence, redemption, in all their aspects: of God, his works, his laws, and of man in the light of all these. It is the Hymnbook of the ages, the great training book of the human heart. (Stanley's Jewish Church.) The Song of Solomon is intended to show, under the symbol of marriage, the relation between God and his people.

Proverbs has for its "chief thesis, that Wisdom is the only true prosperity and blessedness."

Ecclesiastes, written by one who had every opportunity of testing to the full the satisfaction to be gotten out of the

wealth and honors of the world, sets forth the entire emptiness of such things and declares them all "vanity and vexation of spirit."

Prophetical Books: Isaiah is fitly called the "Gospel Prophet" from his many Messianic prophecies, Jeremiah, the "weeping prophet" of the captivity, foretelling the doom of Babylon and the Jewish return. Ezekiel and Daniel the "universal" or "Political" prophets, predicting the rise and fall of successive empires until the final restoration of Israel and the universal reign of Christ. The Lesser prophets collectively foretell: 1. The destruction of Assyria, Chaldea, Edom, Nineveh, Ethiopia, etc. 2. The impending doom of the Jewish nation. 3. Its final restoration. 4. The Advent and Kingdom of Christ. ("Normal Bible" and Training Lessons," by Hamill.)

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART V.

Second Period of the Galilean Ministry—Continued.

The Stilling of the Tempest, and the Gadarene Demoniac. Matt. 8:23-34; Mark 4:35-41, 5:1-20; Luke 8:22-39: In the evening of the same day on which Jesus spoke the parable by the Sea, he in company with his disciples took boating and crossed over to the other side of the Sea. While on the way a great storm arose which threatened to destroy the whole crew. Christ had laid down in the stern of the boat to sleep and on being awakened by the disciples, he rebuked the wind and said unto the Sea: "Peace, be still," and immediately the disturbed waters became calm. The disciples were much astonished and asked one of another, what manner of man is this, that even the winds and the Sea obey him? When Jesus arrived on the other side of the Sea and had come unto the country of the Gadarenes he met a man possessed with devils. This man was in a most deplorable condition, being so beside himself that he had for a long time not worn clothes, and had dwelt in the tombs. The Lord had compassion on the poor man, and sent the devils out of him into a herd of swine which rushed down the bluff into the lake. The swineherders, in dismay, fled and related what had happened to the people of the city and the neighborhood, and when the people came to Jesus to know what was the matter, they found the man clothed and in his right mind sitting at the feet of Jesus. All the people begged Jesus to depart from their borders, so he again entered his boat and departed, but the man out of whom the devils had been cast, desired to go with him, but Jesus ordered him to go home and tell the people what great things God had done for him.

The Raising of Jairus' Daughter. Matt. 9:18-26, Mark 5:21-43; Luke 8:40-56. On his return from across the Sea, a man whose name was Jairus who was a ruler of the synagogue, met Jesus and fell at his feet

beseeching him to heal his little daughter who was lying at the point of death. Jesus went with Jairus, but on the way, crowded with the multitudes following, a woman who had been diseased for twelve years with an issue of blood, came up behind him and touched his garment and immediately she was healed. In the meantime, word was brought that the child was dead, but the Master assured the bereaved father that all would be well, if he would only believe. When Jesus reached the house he found many there weeping. He tried to comfort them by telling them the child was not dead, but was asleep. They only laughed at him. In company with the father and mother and a few others, Jesus went in where the child was, and taking her by the hand, said to her, *Talitha Cumi*, and at once the child arose and walked, and all were greatly amazed.

The Two Blind Men and the Dumb Demoniac. Matt. 9:27-34. As Jesus was on his way from the house of Jairus two blind men followed them saying, have mercy on us Thou Son of David. When Jesus reached home, the blind men also went into the house and expressing their faith, they received their sight. Contrary to the Lord's request that they tell no man, they spread the report, and there was at once brought to him a dumb man possessed with a devil, and the devil being cast out, the man was able to talk. The multitudes were much amazed and said: It was never so seen in Israel, but the Pharisees said: By the prince of the devils casteth he out devils.

Second Rejection at Nazareth. Matt. 13:54-58; Mark 6:1-6. After the events recorded in the above paragraph, Jesus in company with his disciples went down again to Nazareth. On the Sabbath he entered the synagogue and taught in such a marvelous way, that they all asked one of another, whence hath this man these things and what is the wisdom that is given unto him, and what means such mighty works wrought by his hands? And calling to mind the fact that he had been reared among them, they were offended in him. Jesus replied to them: A prophet is not without honor, save in his own country, and among his own kin and in his own house. He could not do any mighty work, because of their unbelief.

The Preaching Tour Continued. Matt. 9:35. And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of diseases and all manner of sickness.

We make the sparks fly. If you wish to see them, address the Grenada Business College, Grenada, Miss.

Do you need anything in the marble line? If so, you cannot do better than to call on Capital City Marble Co., this city.

The headache cure advertised in our columns by Dr. Spickard is worth trying. Call on or write him. He takes special pleasure in waiting on his friends, who are legion.



THE BAPTIST CHURCH, HATTIESBURG, MISS.

What I Think I Would Do.

BY J. B. GAMBRELL, D. D.
[In Alabama Baptist.]

When I received your kind note asking me to contribute an article to the initial number of your paper, tender recollections of other days, together with a desire always to be serviceable, made it impossible for me to refuse. And now here is the article:

I think if I were about to start a new Baptist paper, in all probability, I would not do it. But if I did, I would make up my mind to run it on certain well defined policies. The reason why I think I probably would not start a paper, if I were about to do it, is because I happen to know from a good deal of experience, for which I have paid good prices all along, that whoever runs a Baptist paper is certain to earn every dollar he gets, and is likely to have to take a good deal of his pay in the pleasure of editing and the consciousness of doing some good. When it comes to figuring the worth of a Baptist newspaper in cash it will deceive the elect. It has deceived the elect in many a case.

But it is evident as things go among us we have to have papers, and I am sure that there is no better way to do a great deal of good than run a Baptist paper like it ought to be run. And to be able to do that, depends on two or three things. First, there must be a man suited to run it. Editors, like shoemakers, are born, not made. The man to run a newspaper must be a man who can do a great deal of work and work in a great many directions. He must be a man to see things all round. See in them and through them. See the relations of things, a thoroughly adaptable man. He may or he may not be a great writer. He ought to be able to write pungent paragraphs. Many an editor has written his paper to death with heavy articles, bringing in great lumbering thoughts by freight,

sidetracking the train and expecting the world to wait until he can unload. That sort of thing has killed many a paper. Some men want to write books, and to economize, they want to print the book in a paper first. Books and papers are both literature, but they do not class together.

And, in the second place, a man who runs a paper must have money. It takes money for everything, except a kind of writing that in the main you do not want in your paper. We have really reached the stage in development where the finest of writing can not be had for newspapers for nothing. Of course, the news and quite a lot that goes into a paper can be written free because it interests the writer specially, but to ask men who can do it, to write a series of articles for a newspaper without pay is about as reasonable as to ask a man to run a ditch through a farm for nothing. Any body is glad to write an occasional article, but I am speaking of regular business. I am speaking of that kind of regular work that really constructs and builds up a newspaper.

Now, I think, if I were going to edit a paper, I would settle it in my mind that the policy of the paper should be to ally itself with every movement of the denomination for good and become an educative and constructive force. I would make the paper a kind of engine and hitch it on a head of the train to pull, and not a caboose to carry train baggage merely and a few passengers. I would try to make the paper a genuine exponent of the Life of Christ, worked out through His churches for the betterment of the world, and I would cut the acquaintance of Mrs. Grundy at the very start. I would try as reverently and cautiously as a man should try to know the mind of Christ in a text in order to preach it to ascertain the very right and wrong of things, and I would stand for the right in a becoming way, but without shadow of turn, and I would make all my arrangements to

do without the subscribers that I could not get by doing right.

And I think I would make a special point of teaching the old truths in the language and according to the methods of thought current among the people today. In editing, if a Doctor of Divinity sent an article of two or three columns, with many words and some hidden thoughts, on the order of Browning's poetry, I would not ask my readers to give their time to it. With electricity and telephones, and railroads and a great deal of loose lightning in the country, the men you want to help will not read such articles. People now with modern methods of taking fish, will not seine the Atlantic for a small dish of minnows.

I think I would do my best to make the paper bright and attractive. Really there is no special piety in ugliness or dullness. Christianity has been hurt by both, in the pulpit and in the front benches. I would make a paper at least as optimistic as Paul and Silas were when they were in the Philippian jail. Or, at least, I would try to do it.

And in dealing with my brother editors, and looking on my own paper and its interests, I would always try to remember that there are others. If I found a brother editor hard to get along with, I would make my arrangements to get along without him. But if it came to a question of righteousness and truth, I would not quit the field because a man happened to be disagreeable. I would do my best to behave like a gentleman, but I would write the truth always, remembering human infirmities.

There are a few things I think I would not do. I think, considering the field of my operations, I would not go out through the earth hunting up heresies to kill. There is always enough trouble near enough at home without importing heresies for the sake of killing them. If I were in Ireland, where there are no snakes, I would not import snakes to Ireland for the sake of killing them. Some of them might get away and bite somebody, and then, at the best, I would have all my trouble for nothing. But if I came on a snake any where about the place I would bruise his head, in a scriptural way. But even then I would not stay all day with him to beat the wriggle out of his tail.

I think I would not assume, even to myself ever, that because I happened to run a paper everybody that liked me personally, or had no particular reason for not liking me, was under moral obligation to take the paper.

The idea is I would use the paper as an instrument of power to do all the good I could and as little harm as possible and I would do my best, day after day, leaving the seed sown to God, remembering that the best part of life's reward, for a good man, is to be gathered not here, but hereafter. I think that is about the way I would try to do it.

Let it be borne in mind by all the churches that we keep constantly on hand a supply of Letters of Dismission and Church Roll and Record Books.

If Apostasy Was True.

Those who believe and teach the doctrine of total and final apostasy ought to explain some of the difficulties of the doctrine. They ought to tell whether the Christian who falls away and becomes lost is lost to the same extent and in all the ways he was lost before he was saved.

They ought to tell whether those who go to Hell are punished for the sins that were pardoned through Christ, or those sins which were not pardoned, or both.

If apostates lose all the benefits of their first salvation and go back completely into their former state of depravity and condemnation, then they ought to be preached to as other lost sinners, and be baptized when they believe in Christ the second time. Why not? If the Lord deals with them as sinners lost, and then as sinners saved through Christ, the ministry and the Church ought to deal with them the same way.

Some who preach apostasy say they believe in regeneration, but if you will notice their language, they make regeneration necessary to the first saving of the sinner, but do not make regeneration necessary to the second time, or any number of times the Christian apostate may be lost and saved.

If the Christian does not lose his regeneration when he falls away, then he is not lost to the same extent he was lost before he was first saved.

Then it follows that when any child of God falls away and is saved again, he is not saved in all the ways, and to the same extent he was first saved.

This scribe has been in the ministry twenty-two years, but he freely confesses that he does not know how to preach to the lost Christians who were once in Christ and are now out of Christ, were once adopted into the family of God and made joint heirs with Christ to the heavenly inheritance, but have lost completely their relations to God, and have become the children of the Devil.

Will some one who is bold enough to defend apostasy please tell the writer the chapter and verse where he can find the gospel intended for lost Christians?

If I preach repentance to these unfortunate creatures, must I tell them to repent of sins they have already repented of, and seek pardon the second time for sins which have already been pardoned through Christ?

Surely those who teach the doctrine of an uncertain salvation ought to study with an open Bible the plan of salvation long enough to understand the doctrine of substitution, and see how the sinner is not saved by any works whatever but by the imputed righteousness of Jesus Christ.

After understanding the Bible plan of salvation, no one would undertake the impossible task of putting any child of God back into his native depravity, back under the law of condemnation, thence into the land of damnation and eternal punishment.

If the lost Christian, as they claim, is punished only for unpardoned sins, then it is true that divine justice gets only a part

of its claim from the atonement of Christ, and gets the other part from the punishment of the half saved Christian.

There is no way to avoid these facts in the case, and those who teach the doctrine of apostasy ought to remove the difficulties or abandon such a glaring heresy.

If they should take the other position, and claim that the lost Christian is punished in hell, both for all pardoned and unpardoned sin, they will get into still greater trouble by making divine justice require two payments for the same debt.

It would be the greatest dishonor and injustice to our blessed Savior, after He has "borne our sins in His own body on the tree of the cross," been punished in our room and stead, then for us to be punished eternally for the same sins.

If any one who may read these lines has been misled to believe in an uncertain salvation, the writer hopes and prays that he or she will be converted from the error of such faith, and made to rejoice in the complete salvation there is in Christ for every child of God.

E. E. SMITH.

Anguilla, Miss.

Blue Mountain Observations.

J. N. M.

At the eleven o'clock service last Sunday we had five additions, three for baptism and two by letter. The congregations were good at both hours.

Our church mourns the loss of one of its most highly esteemed members, Rev. St. Clair Lawrence, who recently passed from his earthly life of toil and trouble to the life triumphant. His memory will be cherished here for many years to come. Few men in our State have done more hard work for the Master than Bro. Lawrence. A noble life has ended here but continues yonder.

The Young People's Union is doing some fine work. It has about forty members. Besides the regular work there is a class in systematic Bible study led by Dr. Waterman, of the College. The Union supports an Orphan in our Orphanage at Jackson.

Ignorance of the Bible is met with at every turn of the road these days. Many of the best educated people one sees are lacking when it comes to any intelligent conception of what the Bible teaches, and many are even ignorant of its best known incidents and most attractive stories. How to get the people to know this great unknown Book is one of the most serious questions of the day. Every Christian ought to have a good working knowledge of the Bible. Many of our preachers would save a good many dollars, and use to better advantage their supply of energy if their fields of labor were compact.

The writer once knew a pastor who was compelled to travel half the time to reach his churches. Scattered fields cause a great loss of money, time, and energy, three important things which no one can afford to

waste. Our people need some good wholesome lessons in economy along this line. There are pastors who spend from ten to twenty per cent of their salaries in going to and from their churches. That is right heavy tax on salaries which are generally none too large any way. Let the common sense of the brethren put an end to this waste. It can be done.

Feb. 14, 1902.

The Better Way.

BY W. A. MCCOMB.

There come times in most lives when the individual stands face to face with the seemingly impossible. The burden is heavy, the difficulty is great, the obstacle insurmountable. What is to be done? In most cases the natural thing is done. When human strength has failed the undertaking is surrendered. This, Christ calls "fainting." But this is not "the better way." "The better way" "is not to faint," but to pray. We find in Luke 18:1, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." The contrast is between fainting and praying. When trials and troubles come the thing to do is not to faint but to pray.

Has there come into your life some great trial? Has the sunshine turned to shadow and the sky turned to cloud? Has life lost most of its former sweetness and joy? And are you thinking, "After all there is not much left for which to live?" Then what shall you do? Shall you faint by the wayside? Ah, no, the better way is not to faint but to pray.

What a privilege to carry
Everything to God in prayer.

Prayer is the Christian's privilege. Prayer is always in order. Prayer is the medium through which we reach the throne of heaven. All power still centers in God. With Him all things are possible. The real prayer is backed up by faith. Jesus said while on earth, "According to your faith be it unto you." So says the resurrected and exalted Christ. A strong faith manifests itself in fervent prayer. "The effectual fervent prayer of a righteous man availeth much." Then the better way is not to faint but to pray.

Is the church of which you are a member failing to accomplish all you think it should? What shall you do? Why, "Pray and not to faint."

Does your pastor fail to preach so as to edify you? Then pray for him. Is there a spiritual dearth in your church? Then pray. Is there a lack of joy in your Christian experience? The remedy is not fainting but praying. Try it often. Make it a habit like Daniel did. For this is "The better way."

Crystal Springs, Miss.

"The Second Church, Jackson, Miss., has been set apart to the worship of God."—Western Recorder.

Surely you did not print that as news, as it has been done since the first of last June; so, what is there wrong about it? It is a very common thing to do down here—is it never done in Kentucky?

The Diaz Affair Amicably Adjusted.

The Special Committee of the Home Mission Board has returned from Cuba and presents its report through Judge Hillyer, the Chairman of the Committee. The report is eminently satisfactory to the Board, and was unanimously adopted.

The Committee while in Cuba satisfied itself that the titles to the Jane Building, about which doubt of ownership has been circulated, are clear and indisputable, being duly executed and recorded in the Registrar's office in the city of Havana. In addition to this a quit-claim was prepared and duly signed by Dr. A. J. Diaz as Pastor, and Pablo Valdes as Clerk, on behalf of the Church, being unanimously directed to do so in open Church conference.

The Committee informed the Board that they were in possession of a petition from Gethsemane Baptist Church of which Dr. Diaz is now Pastor, requesting aid of the Home Mission Board in the support of their Pastor, and the use of the Jane Building as a place of worship. The Committee recommended in favor of granting the Church the privilege of the use of the house for the present, under such arrangement as may be absolutely satisfactory to the Board, being unwilling, and thinking it unwise to peremptorily eject them; but declining to report in favor of aiding the Church as requested, on the ground that they were unwilling at this time to re-appoint Dr. Diaz as a missionary of the Board. The Committee at the same time reminded the Board that Cuba has been in the throes of revolution, and entreat that patience shall be exercised towards Dr. Diaz, knowing the weakness of the flesh, and expressed a hope that Dr. Diaz would early convince the brethren of his sincerity in his purpose, who could then deny him the right of return, when he does indeed devoutly consecrate himself to the ministry of the Gospel?

The disinclination of the Committee to the re-appointment of Dr. Diaz, arises out of dissatisfaction with his services that existed at the time of his resignation. Briefly stated they are these:

1. Dr. Diaz' management of our missions in the Island of Cuba as Superintendent, were not satisfactory as respects the disposition of the Hospital Cemetery, etc.

2. As regards reports made to the Board of work accomplished.

3. Regarding the use of his own time while a missionary of the Board. He devoted his time to a political canvass, placing another man in his pulpit to preach who was not acceptable to the Board. Note especially that no objection was made to Dr. Diaz on account of his political opinions, but on account of the use of his time while a missionary of the Board for the purpose of partisan political canvassing.

The Committee stated to the Board that Dr. Diaz had expressed penitence for his course, and an earnest desire to return to the simple ministry of the Gospel, and the faithful performance of his duties as a missionary and Pastor. But the Committee

ascertaining as they did, that Dr. Diaz' course had met with the disapproval of other devoted missionaries in the Island, felt constrained to see if there should be fruits meet for repentance before recommending him for re-appointment.

While no charge has been made against Dr. Diaz' character, and while there is no disposition to make such charge, either by the Committee or by other missionaries in the Island, it is deemed eminently desirable to know that Dr. Diaz' fixed purpose is to be an humble minister of the Gospel, before he is recommended for re-appointment. This will be ascertained by a careful observation of his life by those who are daily associated with him, and will be signified to the Board by a petition signed by all the other missionaries under the auspices of the Board.

A new Church consisting of twenty members, mostly English speaking people, was constituted in the city of Havana during the visit of the Committee to the Island. Arrangement has been made by which this new Church will worship and hold Sunday-school and other religious meetings in the Jane Building, not in conflict with the hours of worship of the Gethsemane Church. Our American Missionary, Rev. C. D. Daniel, will supply this Church in connection with his duties as Superintendent of Missions in the Island.

All other mission Churches and schools together with their Pastors and teachers, we found in a healthy, prosperous condition, comprising five Churches and schools in five different large cities together with contiguous mission stations.

The Board has instructed our Superintendent, Rev. C. D. Daniel, to open missions in at least three others of the larger cities in Cuba immediately. This will give us in all, missions in nine different cities of the Western Provinces, and in some of these cities several missions.

Now that everything is clear and settled that has ever been a matter of dispute in the Island of Cuba, and Bro. C. D. Daniel well in charge of all the interests of the Board in the Island, with a strong body of heartily co-operating missionaries of some of the very best men, our Cuban Pastors, and some of the most accomplished women, our teachers, the denomination may be well assured of a steady and hopeful prosperity of the missions of the Island of Cuba.

The Committee expresses gratification and pleasure in commending to the Board's unqualified confidence Rev. C. D. Daniel, our Superintendent of Missions in the Island of Cuba, in the following language:

"We found him fully up with his work, and having the cordial support and co-operation of all the other missionaries and Churches in the Island. He speaks the Spanish language fluently, and habitually preaches in it to a large and growing congregation. He is a man of sound common sense, and good judgment; consecrated, devout, and truthful. We commend him and his work to the confidence of the Board."

F. C. McCONNELL,
Corresponding Secretary.

Push it Along.

DEAR EDITOR BAPTIST:

I have been reading with the most hearty approval what you and others have been saying in condemnation of the use of tobacco and strong drink. I believe we ought not only to be in favor of stamping out these evils but ought to be actively at work against them all the time. There are a great many persons who will say they oppose them, if asked the question, and may actually vote for their prohibition if they come to an issue at the polls, yet they as individuals virtually lie dormant so far as their influence is concerned. I believe every one should use his powers, if he has any. Ordinarily every man's energy is going to expend itself in some direction. Some use all theirs in politics, others in riding some particular hobby, and still others, in pursuit of the mighty dollar. Yet there are some who seem to hoard what forenature has given them, wrapping it up in a napkin and putting it away. Such persons are almost non-entities. Their own neighbors, much less the world, hardly know which side of great moral questions these people occupy.

It may be possible to be too out-spoken, and acquire the reputation of being a fanatic, or "crank" according to common usage, yet an out-spoken individual is apt to wield a larger influence than a person who does not define his position unless forced to do so. Why, a day or two ago the writer was one of a company of three, the other two being one a minister of the Gospel (not a Baptist preacher, however) and one a railroad conductor of the wicked kind. Some remark suggested the whisky question. Whereupon the conductor seized the opportunity to express his opinion on the lameness of such a thing as a prohibition law against the sale of liquor, of the kind we have in many counties now, and of the proposed State law against the traffic which the legislature now has under consideration. Would you think if I were to tell you the minister present allowed himself to drift along the current and really sanctioned what the railroad man said? After I had vented my views, which were diametrically opposed to the conductor's ideas, the preacher went on to say he was opposed to whisky, nobody hated whisky more than he did, yet the only way to prohibit its sale was to prohibit the manufacture of it. I went on to defend the prohibition cause as best I could, saying the local option law as we have it is good so far as it goes, but a State prohibition law would be much better. He said what good would it do to stop the sale of it in Mississippi when it could easily be obtained by ordering from Louisiana, Alabama or some other State? What a stand for a preacher to assume! I reminded him of the prohibition law of Maine and Kansas, and furthermore when Mississippi gets a State prohibition law our neighboring States will eventually fall in line, and so on till we have national prohibition! Now what was the trouble with this man? I have no reason to believe he is a bad man. On the other hand, I believe he is a good-meaning

man. Had he not given this question, the greatest curse of our country today, proper thought? Or did he lack the courage of his convictions? My opinion is, he was guilty of both. First, he had not studied the matter as he ought to have done; second, he lacked the courage to put himself on record as a staunch advocate of the prohibition and temperance cause, which the railroad conductor was trying to retard. Really the conductor, a wicked man of the world that he was, possessed more courage to express his convictions than did the minister of the Gospel! Such is deplorable. We need to awake and show our colors. Get off the fence. Remember we are expected to improve what talents were given us in order at the Lord's coming he may receive his own with interest.

Brother, think of the good you might do just by speaking a word for a cause you consider right.

Fraternally,
L. L. SHOEMAKER.

Field Notes.

RAYMOND—This is the home of Rev. Chas. L. Lewis. The writer had the pleasure of preaching for his people morning and evening, second Sabbath, inst. A good people, presided over by a noble pastor; the cause could not be otherwise than prosperous. Ye scribe was made so comfortable in the home of the pastor that its memory still lingers with him like the fragrance of some sweet flower. THE BAPTIST has a number of good friends in this place, and the addition of a few new names enlarges the sphere of THE BAPTIST's influence. The writer also had the pleasure of breaking bread in the elegant home of Capt. Ratliff, who has been honored by his brethren and fellow-citizens with positions of honor and responsibility for a great many years. He is at this writing, if the writer mistakes not, president of the board of trustees of Mississippi College. He is the staunch friend of every enterprise looking to the uplifting of the people.

LEARNED—Here the old-time friend and co-laborer of THE BAPTIST man, Rev. P. A. Haman, makes his home. The writer often visited the home of Bro. Haman in Arkansas when we were some years younger than at present. It was a joyous pleasure to be in the home of this noble man of God and renew old friendships, mingle with his delightful family around the hearthstone, share their hospitality and talk of "old times." A day spent in the country, visiting Baptist friends—the reins manipulated by Bro. Haman—resulted in much pleasure to ye scribe and the needful coin to make the paper go. Astride of one of Bro. Ferguson's best horses, to Adams and thereabout the paper man made his way. But oh, my! horseback riding isn't to be compared to the comforts of the railroad coach. Nevertheless, the day's work brought in the jingling cash. Returning to Learned, the word was dispensed by the preacher to a nice crowd gathered at the Baptist church.

HERMANVILLE—A day spent here resulted in keeping in good-fellowship (with THE

BAPTIST) a number of staunch friends of the paper. Bishop Ellis holds forth the word to this people. The stay was too short to learn much of the workings of the body, but a few moments spent in the Ladies' Aid Society at the church brought out the fact that they are not resting on their oars, but are planning for yet nobler service in the future. A night and part of a day spent here was both pleasant and profitable. Rev. Bryan Simmons, Carpenter, gave ye scribe entertainment in his home, and buggy and horse were called into requisition and a spin into the country afforded the pleasure of several pleasant visits and as many renewals to THE BAPTIST. From Bro. Simmons the gratifying fact was elicited that every Baptist family getting mail at this office takes THE BAPTIST except one and this one agreed to take it in a short while.

To all these friends that have contributed to the success of this little trip, the paper man makes his profoundest bow.

O. M. LUCAS.

That Other Book.

Yes, that other book. I wish to thank the leading Baptists of the State for the kindly reception they have given to my little book, *Baptist Annals*. Many of our preachers have aided me much in its sale. I hold their names in grateful remembrance. One thousand copies of the book was published. I now have on hand a dozen and a half, only. The publication is virtually exhausted, and is now verging upon finality and repose.

That other book is a complete history of Mississippi Baptists. You know, Bro. L. S. Foster was writing it. The numerous cares of the Orphanage stopped him near the beginning, and I have been engaged for months in work on the book. It is a big undertaking, but I like it. Several copies of the book have already been spoken for. But weary hand and tired brain, how much work for them to do before that history is read!

Now this I wish to say, and perhaps I should have said it first, for some will stop reading before they get this far in my statement. In the history, I wish to write the history of some of our best churches. Their history should be known and perpetuated. But I could not write the history of each church in the State. That would make a book like the Evangelist John spoke of. So it has been agreed that I shall write the history of each church desiring it, for the sum of \$10.00 each, payable when the history is ready for the press. You understand me, do you not? This small charge is to be made for two reasons. It shows no partiality to any church, and gives the writer a little money to meet his simple needs. He who writes books gets more glory than pecuniary profit, and, sometimes, very little of either.

Will the churches please let me hear from them as soon as possible? I know they will.

Jackson, Miss.
Z. T. LEAVELL.

The Record Broken.

For many years a debt had been hanging over First Baptist Church of Vicksburg, discouraging and hindering in many ways.

Not long since, at the Lord's day morning worship, the pastor asked the people to pay it. In a few minutes the entire amount was subscribed. Everybody, old and young, seemed to give, and to do it gladly. Those called rich gave largely, and those known to be poor beyond ability, "Nothing unusual in that!" No, indeed; but in this—every cent subscribed was paid, and on time. It is said that you can discount every subscription at least ten percent, and every church subscription twenty-five. This one was paid in full. This was my first experience. Do you know another example? "Example?" Yes, verily. Is it not worthy of imitation? Brother, young brother especially, help in bearing the expenses of your church, and according to your ability, and let your promise be as good as your note amply secured.

H. F. S.

"An Introduction to the Book of Acts."

The above is the title of a book written by Dr. Stifler, Professor of New Testament Exegesis in Crozer Theological Seminary. I think it will be quite helpful to superintendents and teachers in their study of the Acts of the Apostles.

Our Sunday-schools are now passing through this portion of the inspired Word, so this help will be timely to those whose privilege it is to lead a class into a clearer light of the doings of Jesus Christ in the churches and in the world, after his exaltation to his throne.

The book will be a real help also to the pastors, in the way to a better understanding of this portion of Scripture, and will well repay for a careful study.

It is not a commentary, but the author's purpose is, to "trace out the course of thought, and to account logically for all that Luke has written."

I write this brief note in the hope that pastors, superintendents, Sunday-school teachers, and many others may avail themselves of the help Dr. Stifler gives in this "Introduction."

The book can be had by sending one dollar to Rev. T. J. Bailey, Jackson, Miss.

R. A. COHRON.

Utica, Miss.

Great effort from great motives is the best definition of a happy life.

An old friend is not always the person whom it is easiest to make a confidant of.

Carry yourself as an orange tree would if it could walk up and be held up to the air.

We must not turn back into the darkness because the light from God's face rests upon a path of labor and sacrifice.

Any coward can fight a battle when he is sure of winning, but give me the man who has pluck to fight when he is sure of losing.

THE HOME.

The Empty Nest.

Within the orchard bare and gray,
It hangs upon a naked bough,
The cold winds rock it to and fro,
No songs of love enchant it now.
An empty nest, amid the gloom,
That shrouds a lonely cottage near,
Where no kind hand e'er lights the fires
Upon the hearthstones cold and drear.
Great God! who keepeth man and bird,
In whose law naught is wrong—though
strange,
To men who see but darkly here,
Resign to time's cruel change—

The empty nest, the vanished bloom,
The heavy silence brooding where
Glad voices sang of home and love—
The loss of all things sweet and fair.
ERON DEHN, GENEVA.

Home Influences.

Home is where the heart is, be it a gilded palace or a miserable hovel. It is where love reigns and a sympathetic chord vibrates in every heart; destroy its sanctity and you wreck happiness, disintegrate communities and up-set the foundations of good government.

How sad is the condition of one who has no sacred spot around which cluster all the tenderest reminiscences—no place that the heart longs for with all its passionate yearnings.

It is said that Aaron Burr's Associate was punished by being kept continually upon the seas. Just as the vessel in which he sailed was nearing port, he transferred to some other going out upon some distant voyage. Ever and ever must his eyes rest upon the vast expanse of water, evermore his ears must hear the dashing of the waves, or listen to low lullabies chanting the requiem of all his hopes. Perhaps in his dreams his feet rested on "terra firma" and he grasped the hand of the companion of his youth, but the awakening only brought bitter anguish and sobs of despair.

How many instances are on record of persons who have drifted far away from home, from the sheltering love of father and the tender prayers of mother, who have gone down step by step into the mazes of sin and shame, and then been arrested by some sweet remembrance of "long-ago." Perhaps like Moore's man of sin, it was a child at prayer, or a verse from some old song, that set in vibration the secret chain that linked them to the past. However that may be, it matters not, so the message speeds on and on, till it finds a lodgment in the heart.

There are many cares and sor-

rows that must necessarily shadow the home, for life is not all sunshine, but if we throw over it blessed and hallowing influences, arms are made to bear their burdens and souls are made strong for the struggle of life. The devotee turns to his shrine for inspiration and guidance, but the wanderer who has been blessed with a sanctified home, needs no other shrine to serve as a beacon light, for these tender memories are at once a blessing and a safe guard.

Mrs. E. C. BOLLS.

England's Source of Supply.

England has a dense population. She is able from her own agricultural products to feed only about 15,000,000 of her 40,000,000 of population. Of course five-eighths of her food supply must be drawn from some other source or sources.

The United States furnishes a very liberal pro rata of England's consumption of food as well as of numerous other things, having carried many of our wares there in competition with theirs.

Mr. McKenzie, a rising young pressman of London, in his book entitled "The Invaders," has very cleverly given us a peep into the situation in the following language:—

"In the domestic life we have got to this: The average man rises in the morning from his New England sheets, he shaves with 'Williams' soap and a Yankee Safety razor, pulls on his Boston boots over his socks from North Carolina; fastens his Connecticut braces, slips his Waltham or Waterbury watch in his pocket, and sits down to breakfast. Then he congratulates his wife on the way her Illinois straight-front corset sets off her Massachusetts blouse, and he tackles his breakfast, where he eats bread made from prairie flour (possibly doctored at the special establishment on the lakes), tinned oysters from Baltimore and a little Kansas City bacon, while his wife plays with a slice of Chicago ox-tongue. The children are 'given Quaker-oats.' At the same time he reads his morning paper, printed by American machines, on American paper, with American ink, and possibly edited by a smart journalist from New York City.

"He rushes out, catches the electric tram (New York) to Shepherd's Bush, where he gets in a Yankee elevator to take him on to the American fitted electric railway to the city.

At his office, of course, every-

Hundreds of Millions

of cans of Royal Baking Powder have been used in making bread, biscuit and cake, and every house-keeper using it has rested in perfect confidence that her food would be light, sweet, and above all, wholesome. "Royal" is a safeguard against alum, which comes in the cheaply made powders so often pushed upon the unwary purchaser. Caution your grocer never to send you any baking powder other than the "Royal."

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

thing is American. He sits on a Nebraskan swivel chair, before a Michigan roll-top desk, writes his letters on Syracuse type-writer, signing them with a New York fountain pen, and drying them with a blotting sheet from New England. The letter copies are put away in files manufactured in Grand Rapids.

At lunch time he hastily swallows some cold roast beef that comes from the Mid-west cow, and flavors it with Pittsburgh pickles, followed by a few Delaware tinned peaches, and then soothes his mind with a couple of Virginia cigarettes.

To follow his course all day would be wearisome. But when evening comes he seeks relaxation at the latest American musical comedy, drinks a cocktail or some California wine, and finishes up with a couple of "little liver pills" made in America.

An Eagle's Nest.

Those who seek to rob bird's nests sometimes repent of their deed, especially if the bird happens to be an eagle as fierce as those on the California coast.

These birds are seldom shot, and consequently they have increased in numbers; but the eggs are in demand by collectors, and a few adventurous spirits make a business of trying to secure them.

Mr. F. F. Holder tells in the New York Commercial Advertiser of

an adventure wherein two egg-hunters had a trying experience, and the eagles came off victorious.

The nest was on a rocky pinnacle, perhaps one hundred feet in height, completely separated from the shore. In storms the waves rose, a splendid mass of foam, to the very summit. The base was covered with kelp, and the waves would rise eight or ten feet, then as suddenly drop away, leaving jagged points upon which a boat would be hung until overwhelmed by the next wave.

One quiet day the men approached. They rowed about the rock for ten minutes, then, the sea being level, rushed at it. With all their care, however, the boat was dashed on a ledge, and they found themselves prisoners on the rock with nothing to eat—the provisions having been lost overboard—and the bottom of the boat crushed in.

They rescued a rope and a can of water, and being still determined to try for the eggs, they turned their attention to the nest, allaying their uneasiness by the thought that some passing yacht would take them off.

The rock, however, proved slippery from long accumulation of guano, and the men found it impossible to climb nearer than forty feet from the nest. One of the adventurers decided to attempt that last forty feet after the fashion adopted by the South

Pacific natives in climbing trees. A long rope, doubled, with a stone attached to the doubled end, was hurled over the rock so that it fell on the other side, thus encircling it. Then the egg-hunter began climbing barefooted, not going up, but gradually circling the pillar and hitching the rope upward.

In one circuit of the rock he had gained ten or twelve feet, and the footing was growing better. The second brought him twenty-five up. He was reaching down to raise the rope when he heard a cry from his companion and then came a sharp whistling sound, rush, and something filled the air in front of him, striking fierce blows and throwing him from his feet, so that he hung for a second by the rope, faint and bewildered.

It was the mother eagle, that had plunged down upon him from a great height. She was driven off for a time by the man below, who hit her squarely on the breast with a stone.

The hunter, still undaunted, proceeded to climb, this time his knife between his teeth. When he was within five feet of the top the former experience was repeated.

A short, sharp fight ensued. The bird fell away but immediately returned. The man struck at it with his knife, missed it, and then, while one of its claws was fastened in his clothing, lost his balance and fell against the rope. The rope broke, and bird and man went plunging into the sea.

The fact that the bird's talon had caught in his clothing saved the hunter's life, for the eagle, as soon as it struck the water, began to try to fly, and actually helped the man out of the kelp bed into which he had fallen. Then by its struggles it freed itself, and the hunter swam to the rock.

All thought of securing the eggs was now abandoned. The boat proved to be damaged beyond repair, and the men spent a miserable night in a crevice of the rock, the sea rising all around them. Late on the following day they were rescued by a passing boat.—Youths' Companion.

Five Hundred Dollars Will Be Given

For any case of rheumatism which can not be cured by Dr. Drummond's Lightning Remedies. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter and through the columns of the newspapers everywhere. It will work wonders. One bottle will cure nearly any case. If the druggist has not got it he will order it, or it will be sent to any address by express on receipt of price, \$5. Drummond Medicine Co., New York. Agents wanted.

(4 STRONG LINKS)

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WE OFFER

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NO MONEY

in advance. Write us a postal card you wish to sell seeds for and we will mail you 50 packets of Flower or Vegetable Seeds (any varieties you wish) and also Prize tickets for your customers, premium list and full particulars. We help sell seeds by offering prizes to those who buy from our agents.

WE SEND YOUR PREMIUM Before We Get the Money

and thus no money doubt our offers. Agent has choice of 20 elegant premiums for selling only 50 packets, sent at 50 each, for we allow each agent 50¢ and extra prizes are given those who are prompt.

Insure Success in Planting and Selling Seeds. T. J. KING CO., Richmond, Va.

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Like Washington, is famous for its glorious achievements. Instantly and completely relieves Dyspepsia, Nervous Indigestion and Constipation. Permanently cures it in a very short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the Kidneys, and undermines every vital organ of the body, if not checked, and cured.

J. G. Thompson, Andote, Fla., writes: "I suffered from a dreadful case of Dyspepsia. Could scarcely eat anything. Famous Dyspepsia Cure gave me instant relief, and I gained fourteen pounds in one month. My friends are astonished at my wonderfully quick recovery."

S. M. Hutson, Wesson, Miss.: "It wonderfully improved me. It is a great Dyspepsia Cure."

Rev. F. M. Martin, Van Wyck, S. C.: "Best Dyspepsia medicine I ever found."

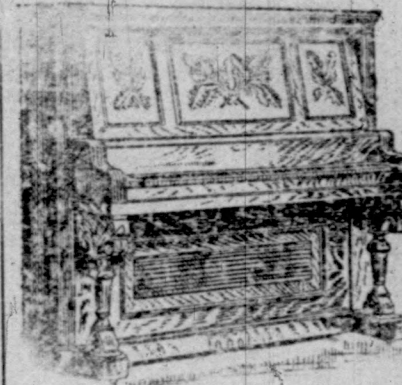
Mrs. R. F. Kell, College Park, Ga.: "Instantly cured me of excruciating, acute indigestion."

Prominent Georgia minister: "F. D. C. cured me of an awful case of Dyspepsia. My kidneys were badly affected by the disease. Could scarcely eat or sleep. Gave instant and complete relief, curing me entirely in a short time. A wonderful medicine." [Name given.]

A box containing about one month's treatment sent by mail for \$1.00. Perfectly harmless, very pleasant to take, and as gentle as nature in effect. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. Bank checks 10¢ extra for exchange.

\$3.50 KING BEE SEND FOR CATALOG. OK SHOE ATLANTA

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sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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W. T. Lowrey, Pres.,

CLINTON, HINDS COUNTY, MISSISSIPPI.

To School Boards:

Are you on the lookout for new or better Teachers for next Session? If so, write to the MISSISSIPPI SCHOOL AGENCY. We keep in touch with numbers of excellent Teachers who want positions. Superintendents, Principals, Assistants, Governors, Teachers of Elocution, Music, Art, etc. It will cost you nothing to have us recommend you a teacher.

We will be glad to have Teachers write for terms. Address THE MISSISSIPPI SCHOOL AGENCY, Jackson, Miss.

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for selling 24 boxes Salvora Soap or bottles Salvora Perfumes. To introduce our Soap and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap, we give our 50-piece Dinner Set full size, hand-drawn decorated and gold-lined. We also give Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, and many other valuable articles. To the agent who sells 24 bottles Salvora Perfumes, we give our 50-piece Dinner Set full size, hand-drawn decorated and gold-lined. We also give Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, and many other valuable articles. To the agent who sells 24 boxes soap, we give our 50-piece Dinner Set full size, hand-drawn decorated and gold-lined. We also give Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, and many other valuable articles. To the agent who sells 24 bottles Salvora Perfumes, we give our 50-piece Dinner Set full size, hand-drawn decorated and gold-lined. We also give Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, and many other valuable articles.

THE B. Y. P. U.

W. P. PRICE, EDITOR.

The Daily Readings.

Monday 3. Acts 26:1-23. Paul's defense before King Agrippa. Compare Acts 23:11.

Tuesday 4. Acts 26:24-27:8. Paul cleared himself (v. 30). Compare Acts 23:29.

Wednesday 5. Acts 27:9-26. Paul's faith and good cheer in the storm (v. 23). Compare Acts 23:11.

Thursday 6. Acts 27:27-44. Paul's counsel saves crew and passengers (v. 31). Compare Acts 27:24-26.

Friday 7. Acts 28:1-16. Paul cures and heals. Compare Mark 5:22, 23, 41.

Saturday 8. Acts 28:17-29. Paul in bonds preaching Jesus (v. 23). Compare Acts 23:11.

Sunday 9. Prayer, meeting. Moses: The Secret of Endurance. Hebrews 11:24-27; Exodus 33:9-23.

Sunday School Lesson: The Disciples Scattered. Acts 8:3-13.

I am so weak, dear Lord, I cannot stand
One moment without thee.
But oh, the faithfulness of thine unfold-
ing!
And oh, the faithfulness of thine unfold-
ing!
And oh, the strength of thy right hand—
That strength is enough for me.

—F. K. HAYES.

[This column was to have been used by Dr. Bunyard this week in the Conquest Missionary Course, but for some reason his copy has not yet reached this office. After this Prof. Aron will use the first issue in each month, Dr. Rosamond the second and Dr. Bunyard the third.]

We were very anxious to have reports from a great many local Unions this week. It will be on the general interest of the cause if we can get news notes from every Union in the State at least every month. Do please tell us what you are doing. If you should unfortunately not be doing anything worth telling, then tell us things worth doing.

"A Live Wire" at Columbus.

Pastor Miller writes that their Union held a Conquest Missionary meeting last Sunday night, in the interest of Foreign Missions, and that there were "at least five hundred people present." The discussions were thoroughly interesting and the singing by a full choir and many in the congregation was soul mov-

ing and helpful." He says that their Union

"IS A LIVE WIRE"

and that the church and the cause of missions received great impetus from the meeting. And what is true at Columbus is true wherever the movement has gone into the churches, provided you have somebody behind it, just as in everything else, who is willing to pay the price for success.

Dr. Miller adds that he thinks it will greatly help his Foreign Mission collection which comes off now in a short while. And it will help yours too, brother (and the Lord knows it needs help in most cases), if you will give it a chance.

If there is any more news afloat like this that comes from Columbus, do hurry it along this way.

Our Purpose.

1. The unification of Baptist young people.
2. Their increased spirituality.
3. Their stimulation in Christian service.
4. Their edification in Scriptural knowledge.
5. Their instruction in Baptist history and doctrine.
6. Their enlistment in missionary activity through existing denominational organizations.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,

Pastor Baptist Church, Ripley, Tenn.

A Traveling Pain.

There is no disease quite so peculiar as rheumatism. The pain which is in the toes tomorrow. And so it travels all over the system, seeking an outlet, and finding none it settles permanently in one place, and from its home other pains start out, and settle down and multiply. Dr. Drummond's Lightning Remedies for rheumatism attack the disease from all points at once, and their work is always successful. If your druggist has not got these remedies, write to the Drummond Medicine Co., New York, and describe your case. Agents wanted.

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Relation of Baptism to Salvation...	\$.10	per hundred	1 75
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Future Tenses, F. B. Meyer...	30	Life and Letters of Broadus, Rob-	1 50
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dleton...	1 50	umes, G. W. Clark	2 50
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umes, by Edersheim...	2 50	cation sheet attached on bond pa-	40
Character Sketches...	2 50		

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We have a full assortment of Bibles and Testaments, from a 10-cent Testament up, including large print Testaments and Psalms, and large print Testaments without the Psalms, Family Bibles \$2.50 to \$10.00, Teachers' Bibles of all descriptions at \$2.00 and up. We have a Teachers' Bible of extra size type that is becoming very popular. It is our \$2.50 Bible.

Please bear in mind that the books above quoted will be delivered to the purchaser for the price named. So if you know what book you want, all you have to do is to send us the price as named, and the book goes to you at once. If you want a book which you do not see in this list, write us about it and we will let you know what it will cost you. Our terms are strictly cash with the order.

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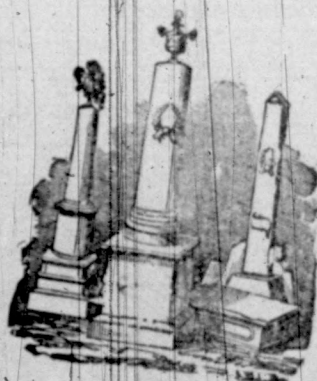
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Deaths.

Mendum.

Sister M. J. Mendum, at the age of nearly sixty-four years, and after only a few hours sickness, died at her home, near Brownsville, Miss., on Feb. 4, 1902.

She was a member of Beulah Church, a true Christian and a constantly faithful mother to her sadly bereaved children, two sons, H. D. and R. W. Mendum, and one daughter, Mrs. Mattie Warren.

May the Lord bless the bereaved and comfort them with a hope of meeting their good mother in the "House, not made with hands." Let us bow in humble submission.

CHAS. L. LEWIS,

Pastor.

Raymond, Miss., Feb. 17, 1902.

Maxwell.

Jesse W. Maxwell was born June 4, 1841, died Feb. 10, 1902.

This noble man was first married to Elizabeth Bailey, Feb. 18, 1864, who was soon removed by death.

In October, 1867, he was again married to Susannah Ross. To them were born five children—two boys and three girls, all of whom yet survive him.

He was a consistent member of the Fair River Baptist Church, a pastor's friend. He was a loving companion, a good neighbor.

May the great comforter comfort the bereaved, and lead them to imitate his godly life.

A. F. DAVIS.

Teas.

Mr. J. A. Teas, a noble man, a devoted husband and father, a true Christian, and a faithful member of the Water Valley Baptist Church, died at his home in Water Valley, Miss., Dec. 25, 1901.

Bro. Teas was unpretentious, but straightforward and true. He leaves a loving wife, three children, a niece and nephew, a sister and two brothers, and a host of friends to grieve because of his absence from the home.

May God comfort and strengthen the bereaved ones.

E. L. W.

Married.

Burnett-Borchert.

Married by their pastor in Vicksburg, on the evening of Feb. 19, at the home of the bride's father, Miss Susie Reese, daughter of Charles P. Borchert, deacon of First Baptist Church, and Walter Gordon Burnett, connected with the department of civil engineering of the A. & V. railroad. These young people have been disciples of Jesus from early youth. On their return to the city from their bridal tour, in which they will visit Cincinnati and Washington, Philadelphia and New York, the pastor expects their continued assistance in the gospel to mankind.

H. F. S.

Traylor-Smith.

In the Baptist Church, Lena, Miss., Feb. 23, 1902, Mr. W. W. Traylor, of Jackson, Miss., and Miss Myrna Smith, of Lena, Miss. T. E. Morris, officiating.

May the blessings and salvation of God be theirs in this life, and the home of the saved in the life to come.

Simpson-Cannon.

At the home of the bride's father, near Benton, Miss., Mr. Percy P. Simpson and Miss Addie Cannon were united in Matrimony, Feb. 19, 1902. Z. T. Leavell, officiating. It was an occasion much enjoyed by the large attendance. May happiness attend them.

DR. J. W. KEY,
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Account Confederate Veterans' Remission, Dallas, April 22nd to 25th, 1902, Queen & Crescent Route will sell round trip tickets to Dallas at very low rate of one cent per mile traveled. For detailed information as to dates of sale, limits and total figures, see later announcements, or apply to ticket agent.

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Miss Kate Edgar, Proprietor and Manager. Efficient and prompt service given in securing the best teachers for places suitable in schools, families, colleges and universities. Send for circulars.

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Beginning December 18th, the Southern Railway will shorten its schedule between Greenville, Miss., and all points East. Train No. 33 will be made a first-class passenger train and will leave Greenville at 4:40 p.m. instead of 3:20 p.m. This train makes close connection at Birmingham with through sleeper for Washington, Baltimore, Philadelphia and New York.

For further information, tickets, sleeper reservations, etc., call on any agent of the Southern Railway, or write to

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This price includes twelve blank Church Letters. It is published and for sale by the

THE BAPTIST,
JACKSON, MISS.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President.
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Our New York Letter.

DEAR SISTERS:

I have no doubt that some of our ladies have not understood the delay in the printing of our quarterly report. Two reasons may be assigned: My absence from home on account of sickness of my sister in this city, has been attended with some changes of plans and methods, because of the inconvenience incident to change of surroundings and of facilities—but these would have been overcome without perceptible delay had I received promptly the reports from societies. Of course it is desirable always to make as full reports as possible of what our women are doing and out of the intensity of this desire I have delayed publishing my quarterly report till the last possible moment.

I would I could say something to prompt all our local societies to send in their reports not later than first week of quarter. I am aware that circumstances are to be considered as affecting in some way much of life's duty, but I am persuaded that these are seldom so untoward as to hinder such a small and important performance as the sending of these reports.

Dear sisters, let me implore you to use your best efforts to get your reports to me at the time requested.

I want to call attention to two important things in our work at this time. Only about three months remain in which we are to raise the amount we are asked to give for the S. B. C. Let us hope the very brevity of the time will be a powerful incentive to earnest and successful endeavor to meet our duty. In the second place how shall I emphasize the importance of increased offering in our work, in view of the ever enlarging demands which come to us? Our success in this work consists very largely in doubling our obligations for more efficient work. Success means enlarged responsibilities, more pressing needs, more self-sacrifice, more hard, earnest, prayerful work. Would that the Spirit of the Master, uttered in words, "We must work the works of Him that sent me," could, and would animate

us! Would our lives could be spent in unfolding and applying the great meaning of these great words. O, for the divinely inspired ought and must to fill our hearts in doing the will of God. God's love implies it. The peril of human souls, sin-stained and sin-cursed demands it. Our joy and our spiritual growth press it upon us. Baptist women of Mississippi great and growing opportunities wait upon us. Great blessings from the bountiful Hand of an ever-living Father, in market, store, heart and life, urge us to press forward without fear of failure, the reward of a rich inheritance and a welcome "well done" beckon us to an earnest and living service.

Yours in the work,
Mrs. Wm. R. Woods.

Italy's Regeneration.

The women of Italy, especially those from Tuscany, Lombardy and Piedmont, combine a Southern sympathy with a genius for executive detail—a quality realized by foreigners who have lived in the Peninsula, if not by tourists. A very interesting attempt to train women for positions as nurses has been made at Florence, where Miss Baxter, a graduate of the Johns Hopkins Hospital at Baltimore, and Miss Turton, an English trained nurse, have opened a "Casa di Cura." As its name implies, this is, first of all, a small hospital, a necessary adjunct in any training school for nurses. In the double work of this institution the laws of right living will receive an emphasis as yet inadequately conveyed in Italy.

Another attempt has been made at Turin, the capital of Piedmont, where at the Protestant Hospital the Waldensians have just established a training school for nurses and deaconesses. The scholastic year begins with four pupils. The charge for the maintenance of each is five hundred lire (about \$100), annually. Many Waldensian girls are anxious to avail themselves of the opportunity but have not sufficient funds; hence, in addition to its primal work of helping the Waldensian Evangelical Church of Italy, the New York Waldensian Society has also assumed this school as a special field of energy. At the head of this local society are such men as the Revs. Dr. Greer, Hall and Dodge; and Mrs. Dorman, 28 West Sixty-ninth Street, New York City, is the treasurer. Heretofore Waldensians have

had to send their girls to Switzerland and Germany to be trained as nurses, governesses and deaconesses, and when educated, the women's first allegiance had to be given to the particular school which trained them. It was first suggested to establish the new school at Terre Pellice, in one of the exclusively Waldensian valleys of Piedmont, but the promoters were large-minded enough to recognize that at Turin it would have a wider appeal.

MISSIONARY REVIEW.

Federation in Italy.

A conference of the representatives of the different Italian Protestant churches was held in Rome recently, in which the Waldensians, Baptists, Methodists and others participated. A full agreement was reached in what for Italian Protestantism is its chief object, the work of evangelization among the Catholic population, and a *modus vivendi* was established, the whole propaganda to be controlled and guided by a committee, consisting of representatives of the various denominations engaged in gospel work in that country.

The members of this "Comitato interdenominazionale" will have their headquarters in Rome. The special work of this body is to consist in the following:

1. Division of work among the different denominations, consisting in the establishment of new stations, but also restriction and concentration where different churches have been interfering with each other.

2. Publication of hand-books in the interest of missions, such as catechisms, hymn-books, etc.
3. Maintaining a publishing concern for the publication of religious journals and of a general daily.
4. Direction of the individuals engaged in the mission work.
5. Management of the social work, such as aid and charitable societies.

MISSIONARY REVIEW.

Gospel Growth in Italy.

Protestantism in Italy is increasing. There are now over 20,000 communicants in the Waldensian churches. The Free Church has about 3,000 members; the Wesleyans have 1,800; the Methodist Episcopal 1,500, and the old Catholics about 600. All of these bodies own church buildings in different cities in Italy, and spend large sums for buildings and schools.

Divine and the human are often as much mixed as when the Salvation Army man wrote on the billboard: "What must I do to be saved?" And the irreverent patent medicine man came along and wrote beneath, "Take Carter's Little Liver Pills!" And the Salvation Army man, shocked at the sacrilegious work of the patent medicine man, came again and wrote: "And prepare to meet thy God!"

The time some men waste in framing excuses, for not doing something would suffice for the accomplishment of some great work.

ARE YOU DEAF? ANY HEAD NOISES?



ALL CASES OF DEAFNESS OR HARD HEARING ARE NOW CURABLE

by our new invention. Only those born deaf are incurable. Head Noises Cease Immediately.

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Gentlemen—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion. About five years ago my right ear began to ring, and this kept on getting worse, until I lost my hearing in this ear entirely. I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would then cease, but the hearing in the affected ear would be lost forever. I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the noises ceased, and today, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain Very truly yours,

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TEMPERANCE.

BY W. H. PATTON.

The Bar.

A poet has said of the saloon that it is appropriately called a bar:

A bar to heaven, a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to jeers and aching hearts;
A bar to heaven, a door to hell,
Whoever named it, named it well.

The State prohibition bill was defeated in the Senate by five votes. A motion to reconsider was made by Senator Sanders. Senator Shelton rose above the saloon and said "He was a State prohibitionist; he came from Jefferson county, which was a wet county, and it went wet," he said, "overwhelmingly in 1894; he believed whisky a great evil; he was not in favor of the bill." Senator George said, "He wanted whisky put out of the reach of his sons and the sons of all his friends, but didn't think the bill would accomplish this end." There are different kinds of prohibitionists. I am glad I am not the kind of a prohibitionist that Senator George is. A friend of President Roosevelt's called on him the other day and he asked him how the people liked his administration and his friend told him he thought he would go out like a Washington and he was much pleased. His friend remarked, "But whether it will be as a Geo. Washington or a Booker T., I am not prepared to say." We should never cease our efforts until we have statutory or constitutional prohibition for the entire State. The liquor traffic in this State has its sufferance from Christian voters. We should not vote the saloon keeper's ticket, nor support the politician whose policy so far warps his principles as to secure the liquor vote. The Bible says, "Woe unto the world, because of the occasions of stumbling, for it must needs be that occasions come, but woe to the man through whom the occasions cometh." The man that would raise his voice to perpetuate the saloon in the counties that are dominated by foreigners and ne-

groes and cannot help themselves and cast his vote for the saloon when it could be wiped out and have a clean White State "on the map" and in the State would bring that woe upon his head. We know a tree by the fruit it bears. The saloon makes men intemperate, manufactures drunkards, lowers the morals of its customers. The saloonist loses self-respect, destroys the drinker's body and damns his soul. The indictment of the saloon is in the name of helpless griefs, of penniless women and beggared children, of wives who have met a thousand deaths through blasted hopes, in the name of religion and in the name of God, who says no drunkard shall inherit the Kingdom of Heaven. It is a public nuisance and a moral pestilence. It threatens the happiness of every man, woman and child, and hinders every effort for the salvation of mankind, a foe to God and man. History has demonstrated the fact that prohibition by law is the only means of banishing this curse from our State. Prohibition is in accordance with the laws of self-preservation, the first law of nature. It is right because it is in unison with the high and holy enactments of God in the Ten Commandments. The license system as applied to the liquor traffic is wrong in principle and a crime against God and man, and the present legislature should enact a State prohibitory law, severing at once and forever the partnership now existing between the State and the liquor traffic. May the Lord bless the efforts of those good women and men that the action of the Senate may be reconsidered and place the liquor traffic under ban and make it vicious.

Cigarettes.

The users of cigarettes certainly do not realize how offensive the odor of the burning paper and tobacco is to one that does not use tobacco. Druggists come in the store smoking cigarettes and want to sell me goods. They can run me over the house; some of them know I cannot stand the odor and they have told others. One came in my office today. I soon went out and propped the door open. In an hour or so he came back with a pipe in his mouth and The Standard was on my desk and I showed him this clipping:

"This is the season of the year when the tobacco smoker fills close-shut cars and tight rooms

with the poisonous fumes. Whatever else the average tobacco user is, he is very indifferent to the comfort and health of those whom his noxious habit poisons."

He knocked his tobacco out and put his pipe in his pocket, but he did not get an order.

The Pistol.

The following is clipped from Miss Kate Power's department in Mississippi Matters in the patent outside of the papers. The noble and beloved Col. Power made that the best part of the country papers and it has lost none of its excellence. If you are not in the habit of reading it, do so:

"It begins to look like it would be well to enact and enforce a form of prohibition in Mississippi that will prohibit the use of pistols in the State. Mr. Redmond's murderer was a negro boy of not more than 16 or 17 years of age. Somebody beside the negro ought to suffer for putting a pistol in his hands. When we prohibit whisky from entering the State it would be a good thing for all of us if pistols, etc., were added to the list. Then, indeed, we might live in peace and quiet."

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH

Mozley's Lemon Elixir.

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD.

No. 1515 Jefferson St., Louisville, Ky.

Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON. 116 Forsyth St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most saleable and best remedy for coughs and colds I ever sold. Sold by druggists. Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.

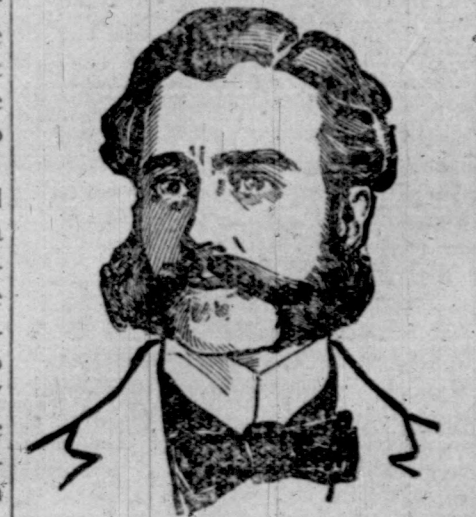
Sick Made Well; Weak Made Strong

Marvelous Elixir of Life Discovered by Famous Doctor-Scientist That Cures Every Known Ailment.

Wonderful Cures Are Effected That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND NAME AND ADDRESS.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 43 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous. Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

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F. R. HARDON.

MILLINERY.

Personal.

Bro. W. P. Chapman gratefully acknowledges receipt of \$4.25 from Rev. J. P. Culpepper and church.

We see from the daily papers that Dr. Lowrey raised over \$2,000 on the endowment last Sunday at Glöster. This is good.

During last week, we had calls from a large number of brethren, who cheered us with words of encouragement and many of them with cash.

The editor preached at Flora last Lord's day. The church here will be pastorless until June, when Bro. J. R. Nutt will return from the Seminary and enter upon the work for two Sundays in the month.

Since the great meeting at Dorio, Dr. Searcy has been at work finishing his church building. The work is now nearing completion. Under the wise leadership of this aged servant of the Lord the work has gone rapidly forward in Biloxi, and still it goes.

Bro. T. F. McCrea, a graduate of Mississippi College, and a student of Wall Street Church, Natchez, will graduate from Rochester Theological Seminary in May. He wishes to return to Mississippi to enter pastoral work and will do so, if the way opens up for him. He has very thorough preparation for his life work.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past six months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

In this issue of THE BAPTIST will be found the ad. of the Mississippi School Agency, which has been recently organized to secure teachers for schools and positions for teachers. The young gentlemen who are managers of this Agency are native Mississippians and are now, and have been for some time, closely connected with the educational affairs of the State. They pledge themselves to work faithfully and zealously for all their patrons.

The whisky traffic is the great curse of our race, the church, the home, and the State. Indeed, every interest of all these is affected and materially injured by it. There can be no question as to its power and influence over the average politician. If it was driven out of the State men of higher moral standing would offer for office and laws would be enacted for the best interest of the State. Her boys would be protected. The saloon would be outlawed.

A company of marauders, cutting shooting and killing hundreds of people in Georgia every year, would be at once arrested, and

OSTEOPATHY

DR. R. L. PRICE,

Graduate of the American School of Osteopathy, under the founder of the science; two years' experience. Graduate Louisville Medical College; Eight years' experience.

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104 E. Capitol St. - Jackson, Miss.

Opposite Governor's Mansion.

Consultation Free.

confined. A band of whisky sellers, committing a hundred times more damage to body and soul, are not only allowed to go free, but are under the special protection of the State. Why is this? Simply because the manhood of the State is too feeble to vote against the latter enemy. This is commercial manhood.—Wesleyan Christian Advocate.

Help Those Women.

The State officers of the Woman's Christian Temperance Union of Mississippi have made the fight almost alone for State prohibition and came within a few votes of carrying it. They have been at considerable expense in printing petitions, postage and traveling expenses. They have exhausted their treasury and fifteen dollars in debt. Will not each one reading this, that is in sympathy with this noble cause, send to Mrs. H. B. Kells, President, Fayette, Miss., a dollar? Should she get more than they owe it will be helping a good cause.

Responsibility of the Average Italian.

There is no government in Europe that is confronted with so intricate a social problem as that of Italy. "The maintenance and safe-guarding of an institution, the governing body of which is professedly inimical to the State would appear at first sight to be but doubtful policy," and yet, says the writer, this is the clear duty of the civil power unless the forces opposed to all government sweep away all vestiges of law in Italy. The average Italian of the lower classes, he says, is strikingly destitute of any sense of responsibility.

In Southern Italy, on the other hand, agricultural and commercial undertakings are frequently let to the management of the village deity—for such the particular saint or Madonna of the district practically is—and individual action is considered to be superfluous, if not impious. If the undertaking succeeds, money and

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Tickets on sale the 1st and 3rd Tuesdays in each month. Information and literature furnished upon application to

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gifts are lavished upon the propitious deity. If it fails, it occasionally happens that the effigy of the saint or the Madonna is cursed and reviled, and sometimes even subjected to punishment and disgrace by being hurled into the sea, or kicked into a well. It can hardly be wondered at if, with such traditions as these, there should be a large element among the lower orders of the Italian people to whom the sense of personal responsibility and the power of restraint resulting from it are things unknown.—Mr. Richard Bagot in the "Literary Digest."

SPICKARD'S

ONE CENT

HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

Call on or address
DR. S. SPICKARD,
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Matthew Henry's Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive footnotes—all of which are valuable and are not to be found in any other editions.

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Whatfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whatfield read it continuously through four times.

THE BAPTIST,
JACKSON, MISS.

THE BAPTIST.

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JACKSON, MISSISSIPPI, MARCH 6, 1902.

VOL. IV, NO. 17.

It is a great relief to the Christian world to be assured that Miss Ellen M. Stone and her traveling companion, Mme. Tsilka, have been released by the brigands. This happy event occurred on Sunday morning, Feb. 23rd. She was met by A. A. Garguilo, the first dragoman of the United States Legation at Constantinople and Dr. House, a missionary, at Strumitza, Macedonia.

Now that Miss Stone has been released from the strain of her six months' prison life, the tension of our sympathy has relaxed. We are now exercised by some mature, sober thoughts.

The exact sum paid as a ransom is but about \$70,000. A conservative thinker cannot fail to be apprehensive about the results of the policy employed for her rescue. The precedent is unquestionably dangerous, and, hence very questionable. We prophesy that other missionaries or American travelers, will be seized and borne away into the fastnesses of mountain confines, before many more seasons shall come and go. These inhabitants of Bulgarian wilds have had their vicious appetites whetted, keen for a few hundred thousand more of ransom money. If the \$70,000 just paid was all, it were the merest trifle in comparison with Miss Stone's liberty. But unless these desperadoes can be intimidated in some way, we think it will be well for the Christian people of the United States to begin at once the raising of a ransom fund, and hold it in readiness, for we shall surely need it.

Some government is responsible for this clandestine scheme of abduction of foreigners for large ransoms, and ought to be compelled to make reparation either in whole or at least in part.

This circumstance will not hinder, but help the cause of Missions. The friends of our Lord will become more determined and active in planting the standard of the cross in all the dark places of the earth, and Miss Stone's sufferings and humiliations will prove to be fuel for the zeal of God's people.

Dr. Lyman Abbott, of New York, is quoted in *The Examiner* of that city as saying: "Paul said something to the effect that he who wants meat should have it, and he that is satisfied with herbs may eat them; but let not him who eats herbs say that his neighbor shall not have meat. I will modernize that sentiment, and say that any man that wants to go to church on Sunday should be allowed to, and any man that wants to go out and get a drink on Sunday should have equal

freedom."

This is beyond any comparison the most liberal interpretation of Paul's language that we have met with anywhere—"Any man that wants to may go out and take a drink on Sunday."

The Examiner points out that at least three effects result from such a statement: "1. The strengthening of the desire of every vicious person to do as he pleases. 2. Injury to the weak brother who seeks some such authorization to overcome the restraints of the conscience. 3. Offense against the sentiment of the Christian public who have always maintained the sanctity of the Lord's day."

It is simply shocking to the enlightened Christian conscience that one so distinguished as Dr. Abbott should prostitute his learning and position to the advocacy of Sunday desecration, to say nothing about the encouragement he lends to the drink habit. In view of such utterance one is reminded of that Scripture which says: "If therefore the light that is in thee be darkness, how great is that darkness." Doubtless many will stumble over the doctor's utterance.

It was given out from New York on March 1st that a "Special Commission with plenipotentiary authority" is to go shortly from this country to Rome to settle the "religious"

question in the Philippines. It is claimed that "this radical departure in Diplomacy was first suggested by Roman Catholic prelates." Why, certainly, and that "special" was "edited" by these same prelates too. It is not the first time that such a suggestion has been made, if we are to believe one-tenth of what we hear and see. Nothing would please the old man in the Vatican half so much as to have the United States, to so far disgrace herself, as to send such a "commission."

The question to be "settled" is the question that was settled with Spain, when the Paris treaty was signed, conveying the Philippines to this government for the sum of \$20,000,000. But now it seems that the "friars," who have been run out of very nearly every country on earth, own all the lands and properties and we are now to buy from them that which is already ours. It is rich indeed!

It is said that the commission will not be made up altogether of Catholics. We should say, not. If so, the affair is settled before they start, and just as the Pope wants. But really, we do not suppose that the President of the United States has ever heard of any such commission, only as these same busy "prelates" in matters at Washington have similarly announced, by

way of a "hint," that such a thing was about to be.

Last week the whole country was shocked and disgraced by the representatives in the United States' Senate from the great State of South Carolina coming to blows in the senate chamber while that body was in session. The episode lacks nothing to make the disgrace of South Carolina complete. Fifty years ago, we are told that it was common for our statesmen to thus give vent to their feelings. It was indeed only a few years ago that a Mississippi Congressman had an ink bottle exploded just above his eye, hurled furiously from the hand of an Illinois representative. But notwithstanding all this ancient and high precedent, the Tillman-McLaurin episode is a national disgrace, and they ought not only to be temporarily suspended, as they have been, but expelled outright. In the meantime, let all the States learn, at the expense of South Carolina, and keep the political bully at home, sending only such men to congress as statesmen are made of. South Carolina, of late, has been sowing to the wind and she has reaped the whirlwind.

In the manufacture of \$100 worth of shoes it costs about \$25.00 in wages; \$100 worth of brick, \$40.00; 190.00 worth of paper, \$34.00; \$100 worth of flour, \$35.00, while in the manufacture of \$100 worth of whisky it costs only \$1.25 in wages.

The bread bill in the United States amounts to about \$600,000,000 annually; public education \$194,000,000; while the whisky bill is \$1,200,000,000. The gross earnings of all the railroads in this country for 1899 were \$1,249,588,724, or just a little more than the drink bill. The total output of gold in '98 was \$64,463,000, or enough to pay the drink bill for 22 days. The total output of silver was \$70,383,486, which would pay the drink bill for about 24 days. The entire cotton crop of the south, 10,000 bales at \$60 per bale is consumed by the drinkers of alcoholics in six months and less.

In these figures we have a condition of affairs that is humiliating beyond all power to describe. And this is only the money side, the only side some people will see. The other side, the loss of life, honor, virtue, manhood and womanhood is too appalling to admit of comparison with any pestilence or evil that has preyed upon the human family.

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Home Missions.

On another page will be found an address from Secretary McConnell and Vice President Sproles. It sets forth the work of the Home Mission Board. The Board is enlarging its work year by year. It has demands made upon it which, if not met by it will not be met at all. It has done work in Mississippi that would not have been done for many years yet, had it not been done by this Board. Indeed more than one church house in Mississippi would have remained unpaid for until this day, had it not been for the help of the Home Mission Board. It is doing some work in Mississippi this year. We hope the time will come, when we can say to them, we are able to get along now without your timely help, go further West. This Board is the means under God of building more Baptist churches in the mountains, on the frontiers, in the mining regions, and in our cities than any other agency known among Southern Baptists. We have helped it in the past, and our churches ought to remember it very liberally, more liberally than ever before this year.

The work in Cuba is under fine swing again, after a short period of reconstruction. Our Brother Diaz, not unlike some brethren in this country, got caught in the maelstrom of politics and was lost to the cause of the churches for a while. But he is very penitent, and wants to get in full harness again. Brother Daniel, our missionary in charge of the work in Cuba, said to us last summer, in speaking of Diaz, that he was the most eloquent man in the Spanish tongue he ever heard. It was very natural that Dr. Diaz, under the circumstances, should want to be the President of Cuba, and he canvassed the country in that interest and was woefully defeated. He is a man of large influence still; and when he is once again yoked up with the new brethren now on the field, great things will come to pass in Cuba for Christ. Now is the time to do our best work in the Island. Let's make it easy for the

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1902.

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Board to get the necessary funds, so as not to be too greatly hampered in the work.

The Task of the Pastor.

The fact that he is God-called is enough to show that he has no sinecure in the way of an office. His work is cumulative with the flight of years, every succeeding year almost, adding something new to the sum total of his duties and responsibilities. It could not be otherwise; nor would any faithful preacher have it other than it is.

His first and foremost task is the preparation of his sermons for the sanctuary on the Lord's day. This calls for the hard work of the student. It takes reading, meditation and much earnest entreaty at heaven's throne to do this aright. For his people are much more willing to excuse him for not calling during the week, than they are for not delivering them a fresh, warm message from God's word, as they sit on his day with upturned, hungry faces, in the house of God, expecting food for the mind and soul—and they should not be willing to excuse either, ordinarily.

Then there are the demands made upon him by the Sunday-school, the B. Y. P. U., the missionary society and the prayer-meeting. He must be deeply interested in all these, and close in touch with all those who labor in them.

Dr. Hatcher said to the young preachers in the Seminary, in the course of his lectures last week that, "It does not seem radical to begin with, when I say that a minister, who cannot thoroughly identify himself with the Sunday-school, ought not to be a pastor." And he might have added that, he will not be one long. It is coming more and more to be recognized as the duty of the pastor to be in the Sunday-school; and to be a part of it. Get there in time to have a warm hand-shake with the children, and answer some questions for some troubled teacher. He should not teach as a rule; but should be in close touch with all departments of the school and know what is going on and how. See that the school is being trained for the church, and that the officers, teachers and pupils, all have the proper inducement to remain after school for "church."

Then he is to lead the B. Y. P. U., movement, or see that somebody else does, which is a harder thing to do. He must take all the work along so as to be able to advise and instruct his people and lead them into all the green pastures that God has provided for them here.

Besides all this, there are numerous other demands such as serving on committees, boards, and many other things. Added to this is the care of souls. The whole congregation must be visited. The bereaved must be comforted, the dead must be buried, the living must be married, the discouraged must be encouraged, the poor must be fed and the sick must have medicine, and almost a thousand other things must be done in the course of a busy pastor's rounds.

It is safe to say that, without the help of his people, he can never accomplish a tithe

of his work as he ought. They ought to be, all of them, his closest, warmest friends, as he is theirs. They ought to encourage his heart by staying up his hands when they become heavy from much serving in behalf of his people. The people can make an otherwise heavy burden so light and easy for the pastor, if they would, and many, a very great many, do. Don't let the bill collector catch your pastor on the first of the month without the wherewithal to pay him. Don't let him go to church and find you absent, sleepy, or disinterested. Pray for him. Take him and his family into your home; and you and your family go into his home. Take your friends to hear him preach, and then meet him after the service is over. If his sermon has helped you, let him know it by bringing some one else to hear him the next time. Inasmuch as in you lies the power, find out the wishes of the pastor and do them. Above all things, never allow him to be discouraged on your account. Have a full hand in everything that comes up to be done in the church. Sing, pray, give, smile and shake hands and greet the stranger cordially. Do this and much more that consecrated common sense will indicate to be done; and do it noiselessly, without any fuss or friction. The more you encourage and help him, the more he will encourage and help you. It is a great matter and worth trying anyhow.

Notes and Comments.

The Bishop of London has been chosen by King Edward to preach the coronation sermon.

Some of our up-to-date exchanges have just now heard that the great Greek teacher, Prof. Thayer, is dead, and announce it as "recently"—he died last year!

The English battleship "Trafalgar," while steaming ten knots per hour, took coal, recently, from a collier at the rate of thirty tons an hour. Can we beat that in America?

In London there is one Baptist for about every one hundred of the population, which, when you take into account their loose views of things, is better than you would first think.

"Character is loyalty to the tasks of life," is a recent, crisp definition given an important word by Prof. Albion W. Small, of Chicago. The more you think about it the more you see in it.

Here it is at last. A Boston "historian" has "discovered" that the Puritans did not come over in the "Mayflower" at all. What Simpletons we have all been all these years to believe a myth like that!

Evangelist Mott has just finished a four weeks' revival in several of the college cities of Japan, during which time 11,580 young men heard him, 1,464 of whom became inquirers, 1,000 of whom were students.

Rev. Mr. Chatterton, an ex-Presbyterian preacher of Glasgow, Scotland, who is now preparing for the priesthood in the Catholic church, is said to be the first convert from the Presbyterians to that faith.

We are to pay \$5,000,000 for the Danish Islands, which are about two hundred miles square and contain about 30,000 negroes as their population. We want a "coaling station" and some more sugar for our coffee, you know, is why we are buying them.

There are fifty-one Baptist churches and forty missions with a membership of 15,635 in Chicago. The Presbyterians have the same number of churches with 344 less members. The seventeen different kinds of Methodists have 145 churches with 25,500 members.

The "Baptist Handbook" of London for 1902, just out, gives the number of Baptists in England, Wales, Scotland, Ireland, the Channel Islands and the Isle of Man to be 372,998, with 2,742 churches, 2,030 pastors, 5,382 local preachers, and 532,219 in the Sunday Schools.

In Missouri there are 1,900 Baptist churches with 145,000 members, with 1,600 preachers, or about one church to every 1,800 of the population, or one Baptist preacher to every 2,100 of the population, or one Baptist to every 16 of the population. This is a good showing.

There is great dissatisfaction at the Vatican because the old man therein has not been invited to send a representative to the coronation of King James. The time was when the Vatican would be represented anyhow, else there would be no coronation. But that time will never come again, we trust.

It is said that "Every cult of religious thought and action" that has any following in the world is represented in Chicago, where there are "upwards of 1,100 places for public worship of the Deity." But the God of the universe deliver them from the kind of "Deity" that many, many of them are!

The General Methodist Conference that meets in Dallas this year in May is to elect four new Bishops. Some of our Methodist brethren we see are "kicking" about it, on the grounds that "we have Bishops enough already." In the "episcopal" sense of the word, they have as many too many as the number they have exceeds none at all.

After all the great flourish of trumpets about the reception in the Philippines of Archbishop Chapele and how he went as the special representative of both the Pope of Rome and the President of the United States, his mission was an absolute failure, in so far as it was intended to reinstate the friars—the natives would not receive one of them back. And when they were sent to the remote Island of Iba, in the hope that

they would be received, they were met at the landing and forced to return on the first ship to Manila. For all of which we thank God and take courage, as it shows that there is good in the Philippines yet.

The appointment of Canon Gore as Bishop of Worcester was challenged by his high church opponents, but the Lord Chief Justice decided that his Majesty's appointments were beyond the reach of their Lordship's challenge. As the Canon's cannon will have an orthodox roar to it the common people are doubtless pleased with it.

Evangelists Sankey and Stucker both were victims of the late fire in the Sanitarium at Battle Creek, Michigan, and barely escaped alive. Mr. Stucker, who was a classmate of Pastor Price, of the Second Church, Jackson, came down the fire escape from the fifth story with his family and Bible just in time to escape alive.

This paper is the friend of every Baptist in Mississippi and is working day in and day out, through all the year, to advance the spiritual interest of every one, individually and collectively. No pastor in the State has a better friend or ally in his work than THE BAPTIST. The paper is doing its best, little, much or nothing, just as you may choose to express it, for you brother pastors—what are you doing for it?

The Nestor of all the teachers of Hebrew in the British Empire has gone to his reward," is what Prof. Ira M. Price says of the late Prof. A. B. Davidson, who died January 26th. His position on "critical questions" was "eminently moderate." "The greatest monument of his life work is the number of notable men" whom he trained, among whom are W. Robertson Smith, George Adam Smith, John Watson, Henry Drummond and James Stalker.

Bro. John Thompson, of Lorman, "believes THE BAPTIST will very soon be all that the majority of the Baptists of Mississippi have demanded. The sooner this is a fact the sooner will some pastors cease to be met with the statement that \$2.00 per year is too much for THE BAPTIST. The paper has improved wonderfully, and the time has come for such an excuse to cease. I am very much impressed with the spirit of revival that is about to take possession of the paper in the interest of the B. Y. P. U. and the Sunday School work."

Bro. Ino Thompson, of Lorman, is sure that the publication of fifth Sunday meeting programs in THE BAPTIST would do good. We agree with him. But the difficulties in the way of doing this are simply insuperable. If all the fifty associations in the State were to send in programs, it would require two issues of the paper to contain them, if not a word of any other matter was put in. Without printing programs we are very much crowded for space. We are under the necessity every issue of carrying over good articles, some-

times for, several weeks. All the brethren who think programs ought to be published, please write us.

Industrial Cuba is a neat pamphlet of 32 pages which has just reached our table. It makes a strong plea, supported by fair reasoning, for the admission of Cuban products under tariff rates at which Cuba can live. Her exports are sugar and tobacco.

We have just received the "Annual Report of the American Southern Baptist Mission," for the year 1901. It is printed by the China Baptist Publication Society, of Canton, China. There are 11 churches reported with an aggregate membership of 2,154. There were 419 baptisms during 1901. These Chinese Christians gave last year to benevolence \$808.42. Besides these 11 churches, there are thirty stations where work is being carried on.

From Tennessee.

There have been sleet and snow on the ground for a solid month. All the preachers have been housed in. When spring opens they will have a fine lot of extra sermons to give to the people. A fine time to work, think, and plan.

Rev. G. W. Sherman is back with the North Edgefield Church. They could not afford to be without the services of so good and great a man as they know him to be. It is quite a compliment to be called back so soon to a church he had served for several years.

Dr. J. M. Phillips has resigned at Jefferson City, and it is rumored that some church in Missouri will get him. He is a strong preacher.

Rev. W. L. Howse has been called to the care of the church at Gallatin. It is not known that he will accept.

Rev. Fleetwood Ball is in the Seminary this session. The attendance at the School of the Prophets is large.

Our indefatigable working Secretary of Missions, Dr. A. J. Holt, is all the time planning for enlargement. We trust the Lord will permit him to live long enough to see all Tennessee brought under the influence of the Gospel. The Colporteurs, under his direction, are permeating every part of the State.

That was a splendid article from Dr. O. L. Hailey's pen in last week's "Baptist Chronicle," showing that Dr. Graves was not a Gospel missionary in any sense of the word, and defending him from some slanderous charges made against him. We ought to rejoice that Dr. Hailey is in a position to ventilate on these things. Many of us believe that Dr. Graves had few equals in his day as a Gospel preacher, and no superiors, and it is a shame for some brethren to misrepresent him now.

Many of us are watching with interest the progress of the endowment of Mississippi College. You certainly have the right man at the helm. Let every body respond to his call. He has a way of making things go.

Paris, Tenn.

MARTIN BALL.

The Defeat of State Prohibition.

BY HARRIET B. KELLS.

The recent effort to annihilate the legalized saloon in Mississippi awakened a wide spread interest not only in that State but all over the country. It is due to the people, especially to the thousands of Mississippians who worked zealously for State Prohibition that the history of the bill in the legislature and the present status be made public, for there was great misrepresentation by the press while the measure was pending.

Since 1885 the Mississippi W. C. T. U. has declared itself ardently in favor of a State Prohibitory law. The Baptist denomination, numbering 104,000 white members, had determined in its State Convention to demand State Prohibition from the present legislature. The Mississippi Conference of the Methodist Church South in its sessions of 1900-1901 unanimously resolved for "Most persistent and continued effort toward a uniform Prohibitory State Law," and petitioned the Governor for the same. The Methodists all over the State, as well as the Presbyterian and Christian churches were known to be by a vast majority in favor of such a measure. Petitions bearing thousands of names of private citizens were pouring in to be used in the legislature for that cause, and Governor Longino had pledged himself to the W. C. T. U. to recommend to the legislature the consideration of a bill for the same; besides the legislature was itself said to be composed largely of Temperance men. The hour for State Prohibition seemed to have struck.

The great difficulty it was clearly seen would be to get the bill reported by the House Liquor Traffic Committee, which stood six to five in favor of whisky. It was therefore advised by the leaders of State Prohibition that the bill be first considered in the Senate, which body, it was repeatedly said, had but eight liquor men. Near the last of January, on a dark day with pouring rain, the bill was unexpectedly introduced in the Senate by Dr. H. F. Broyles of Monroe. There was a great stir, the president of the Senate having to call the chamber to order. After a short, heated contest the bill was made the special order of the day for February 5.

At the opening of the legislature a special messenger had come to Jackson having in charge a bill to limit the sale of liquor in "wet" counties to towns of 500 or more inhabitants having police protection. The pledge was made the writer that this bill should not be introduced unless the doom of the State Prohibition bill had fallen. But straightway on the fixing of the day for the hearing of the latter—the bill above referred to—the "whisky bill," as it was dubbed in the legislature, was crowded in ahead and passed in the Senate. This action was considered by leaders in both houses to be damaging to State Prohibition and an act of bad faith toward the prohibitionists.

This bill had been recommended by the North Mississippi Methodist Conference

at Winona, of whose Temperance committee Hon. A. H. George of Carroll, was chairman. A petition had been sent this Conference by the Mississippi W. C. T. U. urging them to petition the Governor for State Prohibition. For some reason, best known within, this petition to the Conference did not find its way out of the Temperance Committee. It was quickly found that one of the two main objections made in the legislature against State Prohibition was that the North Mississippi Conference had petitioned against it. Such a statement might find credence with some persons, but it was impossible of acceptance by the W. C. T. U. that any body of Methodists in Mississippi was arrayed in opposition to a measure for which it had fought and prayed for years, side by side with Christian womanhood. Believing these godly men were being misrepresented, in answer to inquiry, the president of the Mississippi W. C. T. U. received sixty-four personal letters from leading preachers of that Conference, all but two declaring themselves in favor of State Prohibition; and the greater part stating that if the question had been presented at the Winona Conference it would have carried by a large majority, many saying "unanimously." Six out of nine presiding elders so expressed themselves, some of their statements being as follows:

"I have been and I am now heartily in favor of State Prohibition. If the matter had been properly before the Conference it would have carried. It is the sentiment of every preacher in this district."—W. S. Lagrone.

"The Conference, I am sure, was and is overwhelmingly for State prohibition. I, myself, am for it."—W. T. J. Sullivan.

"I am heartily in favor of State Prohibition, and if it should be a failure then go back and begin again and never stop or give up. We have a few men decidedly in favor of local option, but I believe a good majority would vote for State Prohibition."—W. M. Young.

"I am most assuredly in favor of State Prohibition and have written A. T. Dent, A. H. George, and Sam Hinton, asking them to vote for the bill; also Hon. W. R. Cox."—W. G. Augustus.

"I am heartily in favor of State Prohibition. That part of the report of the temperance committee at Winona which has been construed as being unfavorable to prohibition was read by Judge Critz. While its adoption was pending I stated that its meaning was not quite clear and asked the committee if the report was to be construed as declaring against State Prohibition. Immediately Judge Critz assured me that it was not to be so construed; it was then allowed to pass without opposition. If such assurance had not been given I do not believe the report would have been adopted. If Senator Alf George does not recall it, I am sure there are scores of others who have not forgotten it and who will corroborate my statement, if necessary. I am ready to render you any service in my power."—R. A. Meek.

A member of the temperance committee at Winona, Rev. T. H. Dorsey, wrote:

"If the committee had offered a resolution asking the Governor to recommend State Prohibition to the legislature it would have passed unanimously; not one would have dared oppose it."

It is plain from the above that the faith of the women in the North Mississippi Conference was not misplaced, and that their false position before the public was owing solely to the representations of a very small minority of their brethren.

Many women and other friends of State

Prohibition crowded the Senate chamber on the morning of February 5. The leader of the cause, Senator Broyles, arose from a sick bed, where he had been confined for several days, to introduce the prohibition bill. He made an eloquent appeal and was much applauded. He was followed with equal power by Senators Noel, Rowan, Hughes, Sanders and Jones in advocacy of State Prohibition. Mr. George was the first opponent of the bill. He spoke in support of the continuance of local option, and ranked himself in opinion with some of the most eminent men of the North Mississippi Conference, with a "distinguished leader in his church," and denounced State Prohibition on grounds tenable neither by reason or fact, saying it was the measure of the women and the little preachers. He was followed by Mr. Shelton, who is said to own a dram shop, and who kept the chamber in ripples of laughter by the absurdity of his arguments for the saloon vs. the "blind tiger." In the midst of his remarks he referred to Mr. George as his "colleague." The latter quickly arose to repudiate the term; nevertheless, there he stood with the saloon man, equally endeavoring to defeat the measure which would close the saloons, and he voted with him to retain them in the State. It is a picture that will not soon fade from the memory of the spectators—the churchman and the saloon man slugging prohibition to its death;—aye, and it ought not to fade.

At once, on the conclusion of Mr. Shelton's speech, Mr. George vociferously moved the previous question, and in the midst of much excitement—for other friends wished to speak in the interests of State prohibition—the motion prevailed with the following vote: Yeas 15, and nays 18.

A motion was made by Mr. Sanders to reconsider, which carried. Early the next morning before the Senate had fully assembled, while the prohibition leader and a number of his colleagues were not yet in their places, Mr. George moved that the motion to reconsider be tabled, which was carried by a vote of 20 to 15. There was said to be sore feeling among the prohibitionists in the Senate at the manifest unfairness in their tactics, of the opposition.

Thus State Prohibition was slaughtered by the so-called friends of temperance, for among the nays were not over ten who could be classed as liquor men, and there were at least six who had made their record as enemies of the saloon and whom prohibition had a right to claim. It was the current comment in the legislature that Bishop Galloway had defeated the State Prohibition bill by his well known opposition. These good men—some of them—had doubtless settled with their consciences before they arrayed themselves with the liquor vote; but they have yet to settle with their God and with the people of Mississippi; with the pitiful, wasted lives that will go in and out of the saloons they have continued; with the race conflicts, the crimes, and the broken-hearted wives and mothers that will follow their deed.

The uselessness of the defeat is the saddest part of it all. The Christian senti-

ment of Mississippi demanded it; the people and the legislature were ready for it; every existing statute for enforcement remained in force by the provisions of the prohibition bill, and the penalty was increased to a minimum fine of \$100 and an imprisonment for not less than three months for every offence. The friends of prohibition would be hypocrites if they did not express themselves as angry—as God is angry—for the great wrong done. For, stripped of motive—we judge no man there—the bare fact, the open saloon, remains to condemn the act of the local optionists, who are still a small but powerful minority in Mississippi.

Prohibitionists faced the question of defeat before entering a bill, especially as the short session of the legislature would furnish excuse for postponement. But they determined to develop the situation, for one reason, because they knew the dispensary question was imminent, and that only the firmness of our Christian Governor kept it out of the present legislature. The next one will have to choose between the dispensary and State Prohibition. The responsibility for forcing this issue must rest where it belongs—with those "friends of temperance" who have just refused to settle the question by a prohibitory law.

A new legislature and a new Governor will be elected next year. Prohibitionists hereby notify candidates that State Prohibition will be a factor in the election of every one of them—and it will win. The real victors in the late struggle were "those who fought for the right."

"I Can't Wait."

EDITOR THE BAPTIST:

I have read with sincere sorrow of the defeat of the bill to make an end of saloons in Mississippi. I do not know what arguments were used pro and con. I do know, however, that it was never intended by prohibitionists in Mississippi, that the work should stop short of complete prohibition in the State. All of us, who worked for the cause in the early stages of education had it settled in mind and often repeated it that the saloons should continue no longer in Mississippi than power could be mustered to put them out. The statement that the bill to finish the work was killed the house of the friends of prohibition is peculiarly unsatisfactory.

But I commenced to make a statement of an occurrence when I was a citizen of the great and good State of Georgia. A movement was put on foot to end the saloons in the State. I stood then and there as I have stood always against the saloon, and with everybody who would help to put it out. One of the political parties of the State joined hands with the prohibition element, and I agreed to stump the State in favor of the "Anti-Bar Room Bill," and I did under very severe criticism which amounted to nothing with me. When the daily papers announced that I would take the field for the "Anti-Bar Room Bill" I received a letter from a woman written in very poor hand-writing, badly spelled, pro-

claiming the writer a woman of little education, but at the same time proclaiming her a woman with a woman's heart, the most precious thing on this earth. These are about the words of the letter:

"DEAR SIR:—I see from the paper this morning that you are going to make speeches over Georgia in favor of the 'Anti-Bar Room Bill' God bless you. My husband is a drunkard and my son is a drunkard! I can not do anything with them while the saloon is here. Tell the men of Georgia to vote right this time. I cannot wait."

I put that letter in my pocket, and before thousands of men in Georgia, after explaining the whole situation, I read it. I saw sturdy, strong men weep. Some of the men who were debating the question with me on the other side, said I am just as good a prohibitionist as anybody, and they wept over the letter; but advocated the continuation of the bar room. The bill was defeated and defeated by men who said they were just as good prohibitionists as anybody. They were not. A thousand times that unknown woman has come before me, a plain, hard working, honest woman, with the heart of a wife and a mother, struggling to save a husband and a son and appealing to the manhood of the country to vote right and to vote right then. She knew that, if they waited four years it would be too late. The men of Georgia sustained the saloons against the woman with her woe.

The men who voted against the bill to make an end to saloons in Mississippi are today in the sight of God and in the sight of all calm thinking people responsible for the saloons of the future and responsible for their deadly work. It is a responsibility that no thoughtful man ought to be willing to bear. In many places in Mississippi there were voiceless women who hoped the legislature would help them this time. It is going to be too late for them two years from now.

J. B. GAMBRELL.

To the Children.

NO. VI.

DEAR CHILDREN: When I lived in Alabama, (1851), it was the time of free whisky and open grocery. It was not called saloon then. Every man boasted of his personal liberty. I never heard of prohibition. Whisky drinking and drunkenness prevailed to an alarming extent. There used to be "muster days" when great crowds of men would collect in our town to drill and drink. A great many men would get drunk, and O how they would yell and curse and fight. One of the grocery-keepers had a rock with the initials of his name engraved on it. He kept this rock with which to knock drunkenness down.

I remember seeing a poor old club-footed shoe-maker in the throes of delirium tremens. He would utter the most agonizing screams and beg the people to drive away the snakes and demons that he thought

were after him. Such scenes as these gave me a perfect horror of drunkards and all kinds of intoxicating liquors. I was early impressed that the only absolute safeguard against drunkenness was total abstinence. So I learned to "touch not, taste not, handle not" the unclean thing. (Col. 2:21-2 Cor. 6:17.) I have six boys, all prohibitionists. We vote five strong now, and soon there will be seven to vote against the traffic of the accursed stuff. We don't make any kind of wine or fermented drinks at our house. We do not even keep camphor. If every family would adopt this rule we should have no need of prohibitory laws or Keely Institutes.

In concluding this letter I wish to tell you how deeply I was impressed by remembering just two words of a sermon. The sermon was preached in Enon Church about three miles from our little town. The preacher's name was Gibson. Everybody called him Uncle Syl. He was a large fleshy man with a deep, solemn tone to his voice. The church was situated in a beautiful woodland grove near the banks of a large creek. The day was bright and springlike. The birds sang in the trees and the bees hummed among the flowers. All nature seemed to wear a smile of pleasure, and the wind blew soft and mild, giving that holy reverential touch to everything and everybody that always seemed characteristic of God's house and service in my child life. Great crowds of people came to church that day; some in wagons and buggies and some on horseback and afoot. The house was soon filled, with many on the outside. I remained out of doors. I had no mother to take me in and place me by her side. I guess they thought I was too young to understand what the preacher might say. I remember nothing of all that was said except two words. It seems to me now, that the preacher repeated these words a great many times. The words were: "wrath to come." O, how those words sank into my heart, as they sounded in my ears—"wrath to come" "wrath to come" the preacher continued to repeat. I was old enough to know that God was displeased with sin and sinners, Ps. 7-11 and I thought that this "wrath to come" was in some way connected with sin and sinners, and it disturbed me: for I felt that I was a sinner and subject to that "wrath to come."

I shall never know the full result of that wonderful sermon. I do remember that during a short intermission, the congregation gathered in many little groups in the shady grove, and such singing, shouting and praying I have never heard since. Those mystic words, "wrath to come," never ceased to sound in my ears, with that ominous dread, till some years afterward I gave my heart to Jesus; and then I could say, "Being justified by His blood I shall be saved from 'wrath' through him. Rom. 5:9.

UNCLE GEORGE

Cheerfulness is the rubber tire on life's vehicle. It breaks the jolt whenever prudence and industry have been unable to remove the stones from the road.

Things Essential and Non-Essential.

E. L. WESSON.

In I Cor. 14:6, 7, we read: "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?"

The special point for this article is taken from "a distinction in sound." The first idea suggested by the text is the continual need of defining clearly and distinctively the exact meaning of all the doctrines we teach. We take too much for granted and, therefore, leave undefined many of the positions we take, thus, rendering our preaching ineffectual to many of the hearers. If we would clearly state each point we make in such language that the children can easily comprehend, we would find quite a difference in the appreciation and Scriptural intelligence of those we teach. To illustrate: not long since I was talking with a man of reasonable intelligence and practical education, who was telling of having heard Dr. — of — City preach. I asked, what were the general points of the sermon? He gave me the text used, then said, "Well, really, I couldn't get just what he was driving at, but he preached a grand sermon." Meaning, of course, grandiloquent. Had he stated clearly his different points, and have shown the distinction between them, the man would have likely remembered some of them. Grandiloquence is alright, for those thus gifted, but some clear-cut, plainly stated, distinctive points are absolutely essential to edification. If you will listen and read you will agree with me that there is a crying need on this point.

The second suggestion is: the need of distinction between *things essential and non-essential*. Three points should be made: 1st. What each doctrine we practice is. 2nd. What it is essential to or for. 3rd. The result of not observing it. Also the points of agreement between Christians should be clearly and honestly shown, and the points of disagreement should be honestly, clearly, and fully stated. The present idea of avoiding or treating lightly points of difference between Christians, has three bad effects: *First*: It robs the people of needed instruction on the points avoided. *Second*: It makes ignorant denominational prejudice, or ignorant anti-denominational feeling, take the place of what should and would be intelligent understanding and consideration of differences; and *Third*: It makes weakling preachers. Avoiding distinctive points leads to platitudinous talking, and that to puerility.

Non-essential things do not need to be preached, therefore there should be a clearly defined distinction between things essential and non-essential. For instance, put it this way: Baptism is an ordinance required by Jesus Christ. 1. What is baptism? 2. What is baptism for? 3. Is it

essential to salvation? 4. If not, what is the benefit of observing it? 5. What is lost if one does not observe it, or misobserves it? Or this way, Apostasy is a doctrine held by some people. 1. What is apostasy? 2. Is it essential to salvation to hold and teach that doctrine? 3. If not, what effect does believing or not believing that doctrine have on the spiritual condition of a Christian?—and so with all questions.

We owe it to the world to show what is to be gained or lost, by God or man, in holding or observing, or not, any doctrine or ordinance. The essentiality of anything is the most important point to make plain. If that can't be clearly defined it had better be left unpreached, for it is certain that God has given no doctrine or ordinance, the essentiality of which is not manifest to the Bible student. On this point the Christian world is largely at fault. We preach one doctrine against another, sometimes with energy, but leave undefined what difference it makes whether or not we hold it. There must be "a distinction in sounds" if we move men to study and obedience. Baptists have specially blundered all along by contending so ardently for immersion in baptism without showing what is gained or lost, in glory to God or good to man, by observing or not observing it. We need distinction in sounds; clear-cut definitions on essentials and non-essentials, and what a thing is essential for, if we want God's word to have effect on Christian hearts; for, believe or not, the interrogation, *why?* is in every thinking being and is growing more demanding, and that is as it should be. Show a Christian *why* a thing should be done and he will do it, but preach *do* without an essential *why* and he will do as he pleases.

Oh for a revival of the study and exposition of essentials, it would do more to unify Christians than anything else just now.

Heartburn.

Our mothers used to say: "Take a little cream for it, and you will feel more comfortable."

We love comfort. Guess this is what Judge Ewing wished when, "limp and cold," he was helped from the rostrum when he was talking "Christian Science"—no pain, no heart, no blood, no anything. Poor mortal man! He needed "heartburn."

"Come Holy Spirit, heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours."

Two men went to Emmaus and, at their journey's end, said: "Did not our hearts burn within us, while he talked with us by the way and while he opened to us the Scriptures?" This is the "Science" needed by Judge Ewing and his family. Listening to Jesus is the best employment given. It will cause "heartburn." It will help us, like Timothy, to know the Scriptures. We can read the mind of God and know of His deep plans. We will know why we are made, and why redeemed. We will see one hanging on a tree, and the blood freely

flowing, and cry:

"Alas and did my Savior bleed!
And did my Sovereign die:
Would He devote that Sacred Head
For such a worm as I?"

And,

"Oh, for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

Truly, we will tell the people: "The Lord is risen indeed," and, with burning hearts, will urge His acceptance. We will proclaim: "None other name under heaven given among men whereby we must be saved," and will call on men to repent. We will have them see Him "of whom Moses in the law and the prophets did write," and, like Carey, will go to India. We will, with glowing hearts, lift our eyes upon the fields and enter the open doors.

God speed the day when our hearts shall burn!

J. E. PHILLIPS.

A Texas Letter.

I read from week to week with much interest "The Field Notes" by Bro. O. M. Lucas. Aside from the newsy things he says, they are of interest to me, because I feel an interest in him. It was my purpose in this to say a word to the many readers of THE BAPTIST, by way of introducing my venerable Arkansas brother, but now I feel, as the good lady did, who ceased to pray for her pastor because he preached so well he did not need her prayers. But I will say, Bro. Lucas is one of the choice spirits of the earth. And I am here reminded that I have other Arkansas brothers, in your State who are forging on to the front ranks of your pastors—I mention H. C. Rosamond of Winona. The magnitude of whose capacity for effectual work is slightly measured by his immense physical stature.

Then there is my other venerable brother from Arkansas, who hails from the coast of Biloxi—Rev. Dr. Searcy, whose apostolic appearance is but a slight index to his orthodoxy. All these brethren, along with myself, lived and labored long in hard fields in Arkansas, hence these brethren are very resourceful and have therefore adjusted themselves well to the work in Mississippi.

I fell as if I wanted to take off my hat to the president of Mississippi College, for the persistent and effectual work of endowing that school of the prophets. I know of no other school of such modest pretension, more beautifully enshrined in the lives of her brilliant sons, scattered all over this sunny land and in other climes, than is Mississippi College.

All honor to the givers, who are investing their money in the education of those whom the Lord may call into the ministry in the years to come and who will take up the work and carry it on, when the tired hands and weary hearts of those who now work, are at rest.

In my heart I shall pray that the Lord may enable Dr. Lowrey to get the \$100,000 by the next session of the convention; so that all the fathers and sons and friends of the college may break forth as Moses and the children of Israel on the banks of deliv-

March 6,

1902.

THE BAPTIST.

7

erance, saying, "I will sing unto the Lord, for He hath triumphed gloriously."

The first of the month I had the pleasure of attending a Sunday-school Institute at McKinney, where Dr. E. E. King presides as pastor over the first church. In passing I will say, perhaps no other pastor in Texas, is more thoroughly in the hearts of his people than our mutual friend, Dr. King. He has been in his present pastorate about five years, during this time four hundred have been received into the church, mostly by baptism. The McKinney church is well trained and co-operates actively and liberally in all our denominational work. The pastor and the church are most admirable neighbors.

I am so much rejoiced today that our work here is moving on successfully without friction. It is a great means of grace for a pastor not to have a member in his congregation, born in the objective case, who feels that it is his Christian duty to oppose anything the pastor attempts to do, and then with a sincerity equal to the kiss of Judas say, "Somehow our pastor has failed to reach the hearts of the people." Perhaps the principal reason the Lord does not remove such people out of the way of those who desire to work, is that He is waiting for them to be converted. If the conduct of such people provoked the crowing of cocks, as did the conduct of Peter, there would well up a deafening thrill, in some localities of our Zion.

But the overgrown length of my letter suggests that I restrain my pen.

I am Fraternally,

A. J. FAWCETT,

Farmersville, Tex. Feb. 1902.

Mark 12: 29.

Did you ever read this verse? Read it now and here: "And Jesus sat over against the treasury, and beheld how the people cast into the treasury,"—now that much will do for our purpose. It places our Lord before us as interested in how men and women gave. He occupies a place of advantage for this purpose. He keeps a restful position that his observation may be unhindered. He takes in the moving panorama, closely scrutinizing men and women as they approach the chest and deposit a gift. Each one is singled out and stands an individual unit in the eye of the observer. The rich pass clothed in costly garments and cast in of their abundance. The well-to-do pass and the watchful gaze is attentive. The moderately poor reach out their hands with an offering and still his eye is watchful and his mind observant. The poor widow in seedy garments and with averted face, almost ashamed to put in what she holds in her hands passes quickly, afraid perhaps that she will be recognized and that her offering will give occasion for an ill-timed remark on the part of some others who are there not only to be seen of men but also to see. Others may have seen, and may have mocked. Jesus saw and commended.

Is it not a wonderful scene? Think of it. Jesus, your Savior, your King, your Master, is watchful how the people give. Is

He indifferent now? Is it a mere passing exhibition of curiosity, such as the others there had, or is it an illustration in the life of "Him who is the same yesterday, today and forever" of the all absorbing interest he still has in all that His people do that shall mark them as the purchase of His blood. What matters it what others may say of my gifts, or fail to say; what matters it if they be the scorn and ridicule of the world, if in some way Jesus shall let me know that He approves. "God so loved the world that He gave," Jesus "loved me and gave Himself for me," and if I love Him I have His mind and that leads me to give. The principle that shines out most brightly in the character of our God is giving, and it is this that our Lord took delight in witnessing as it manifested itself in the men and women whom he beheld as they cast into the treasury. Is there no lesson here for us in these times when God's people are everywhere casting into the treasury? Is Jesus sitting over against the treasury today as He was afore? Is His word one of commendation for you for the gift you made? Do you feel down in your heart that He was honored?

God grant you such exercise of this grace that by and by when you meet Him, and you and He remember your gifts, He may say "well done!"

A. V. ROWE.

Illustrations.

When A was a boy he stole a penknife from his mother, who soon found it out. But in the meantime another boy stole the knife from A. When A's mother learned his guilt she was very angry with him, but in a short time her anger subsided and, loving her boy, she was reconciled to him. Here we have reconciliation but no atonement.

When A was thirty years old he stole a horse from B, but his conscience reproached him so bitterly that in a few days he carried the horse back in as good condition as he was when he stole him and paid B in full for all loss of the use of the horse. B was a vindictive, unreasonably passionate man and utterly refused to be reconciled with A. Here we have atonement but no reconciliation. When A was carrying the horse home to B he met C on the road, hurrying after the doctor. They spoke as they passed each other and C remarked: "Been borrowing B's horse?" "No," replied A. "I stole him," and they passed on. In a day or two C had to serve on the grand jury, and remembering what A had said, had the matter investigated and an indictment was found against A. When trial came on A pleaded guilty and was fined \$500.00, or two years in the penitentiary, either being the penalty of the law in the discretion of the judge. A was a very poor man and could not pay the money. His friend D comes forward and says, "I will take A's place," and pays the money, and A is discharged. Here we have guilt, penalty, substitution, atonement, reconciliation and redemption. Can you conceive of any just law to punish A for stealing B's horse after this transaction? "For Christ

is the end of the law for righteousness to every one that believeth." Rom. 10:4. If Christ atoned for the sins of every human being, by what law will any be punished? R. L. N.

"My Shepherd."

At death Caesar's men lost Caesar. He could lead them no longer, but this Leader (Shepherd) leads "through the valley of the shadow of death" and, even in death He leads (carries) us where we "view the land of corn and wine with all its riches freely mine."

Often possession is a burden; but, in this, 'tis satisfaction. Sometimes 'tis a canker; but here, the highest joy. We "want" nothing. We "lie down" in verdant vales. Holding His hand, we are led "beside the still waters."

"He restoreth my soul" with heavenly manna and so am I helped to follow Him in "the paths of righteousness" to the glory of His name. If, because of this righteousness some are my enemies, He prepares "a table" for me in their "presence," and my cup of joy (because of Christ) "runneth over."

I have no lack of "goodness and mercy." They are mine "all the days of my life," and my dwelling place is that city "which hath foundations, whose builder and maker is God." I'll quit this clay one day and on angel wings go to my mansion there: "In my Father's house are many mansions."

Over there we'll meet Him who said: "The Lord is my Shepherd," and who led his flocks and counted the stars and again said: "The heavens declare the glory of God." We will there listen to his harp, heightened by heaven's touch, as together we sing eternity's lay.

"The Lord is my Shepherd."

J. E. PHILLIPS.

Seminary Notes.

A feast of good things for the students now.

Dr. J. M. Frost of Nashville, conducted Thursday night's prayer-meeting, and gave an heart-searching talk on the work of the Holy Spirit.

Dr. Munhall, of Philadelphia, Pa., addressed the Seminary 19th., on the Bible and the Higher Critics. His was the strongest argument in favor of the Bible's inspiration I ever heard in one address.

The lecture course of the Sunday-school Board is in progress now.

Dr. W. E. Hatcher, of Richmond, Va., is lecturing on "The Relation of the Pastor to the Sunday-school." His profundity of thought, large experience and rich illustrations, all abounding in scintillating truth with a happy delivery challenge the admiration of students and all who hear him.

The Sunday-school Board has made a contribution to the cause of truth in the world, and especially among Baptists. I believe if every pastor and Sunday-school would put into practice the principles set forth in these lectures that during this 20th century "the world would be filled with the knowledge of the Lord is the waters cover the sea."

M. R. COOPER.

Endowment Echoes.

Gloster is in her glory. There are few towns in Mississippi the size of this where I have not preached or lectured, but until now I had never appeared before a Gloster audience. If I have my heart's wish, I shall go often in the future. By invitation of Galilee Church and her good pastor, Jno. P. Culpepper, I had agreed some time since to give them the fourth Sunday in February. I came, I saw, and I was conquered. I was overwhelmed with kindness by both pastor and people. The pastor said he had prayed for a pleasant day and a collection of fifteen hundred dollars. Prof. Estlin B. Chapman, of the Gloster Graded School, said he had prayed for a pleasant day and a collection of two thousand. The Lord went beyond the prayer of the preacher and granted the prayer of the teacher. I was sadly in need of a lift and Gloster gave it. For weeks there had been clouds and rain and disappointment and small progress, but I feel good now. While noble old Brother E. B. McLain started the subscriptions with three hundred dollars, yet the work was not done by a few, the givers were many, and those who felt that they could not help seemed interested in our success. Oh! for seven more such churches. But I do not hope to find them. I have fourteen thousand yet to raise and but sixteen weeks to raise it in. I have a few more strong churches but most of the remainder must come from churches that are not able to give largely. I shall not be able to do the remainder of the work in the time that remains unless the pastors help me. If the pastors will help the work will have a glorious consummation. If the effort fails the blame will belong to the pastors. Oh! for a few more pastors like Jno. P. Culpepper, of Gloster.

I spent the first Sunday in March in Kosciusco. Brother H. P. Hurt, the popular and efficient pastor, stood by me like a brother. When the campaign started he was one of the first pastors to say "come to my church and we will do our best." The subscriptions of the church were run to \$807.00, which is one of the best collections I have yet taken, all things considered. The people there did treat me most royally, and the heartiness with which they did their part was refreshing. Simple faithfulness on the part of the pastors whose churches have not been reached will give us glorious success.

The time is short. *July the first is the limit.* Some of the brethren have the date wrong. They think the State convention is the limit, but our time will be out *July first, three weeks before the convention meets.*

Hopefully,

W. T. LOWREY.

Notice.

Arrangements have been made for the Orphans Home Managers and the State Secretaries to be held with the First Church, Memphis, March 18th to 20th. Dr. Gambrell has also called a meeting of his Committee on Co-operation at the same time

and place. This arrangement will bring together some of the best and brainiest men of the Denomination; the Orphans Home people and the Secretaries are well known as representative men and women, and the Committee on Co-operation includes Dr. J. B. Gambrell, Dr. T. T. Eaton, Dr. W. E. Hatcher, Dr. A. J. Barton, and Brother Hillyer, of Georgia.

The program as prepared will prove interesting and profitable; besides this the entire force will be at our command for evening services; it will be a meeting worth going many miles to attend, and we suggest that all Baptists in the vicinity of Memphis, make their arrangements to come. The brethren and sisters connected directly with the meeting will of course receive free entertainment, and reasonable rates at hotels and boarding houses can be obtained by visitors.

The general secretaries, Drs. Willingham, Frost and McConnell, are also expected on this occasion. Dr. A. J. Holt of Nashville, who is making all arrangements, authorizes me to say that all of these meetings will be open to the public, and he most heartily concurs in the suggestions herein offered. We hope to make this occasion as profitable as a meeting of the Southern Baptist Convention.

Yours very truly,

A. U. Boone.

Letter to Pastors.

DEAR BROTHER:—As your Secretary and Vice-President of Home Missions we have no wish to intrude ourselves upon you, because we recognize you as God's appointed shepherds of His flock. We acknowledge ourselves as your servants for Christ's sake, and fellow-helpers in advancing the kingdom of Jesus Christ in the world.

The work of the Home Mission Board in general is in good condition. By order of the Southern Baptist Convention the work was enlarged this year, and laid out on a basis of at least ten thousand dollars more than last year. To meet this increase there will, we trust, be no real difficulty. Still, in some parts of our territory there are local reasons, droughts, fires, floods, etc., that will decrease the funds from these localities.

There are now before the Board urgent requests for aid in the amount in all of not less than fifteen thousand dollars, which we have not yet been able to take up. So you will see that the appropriations already made require ten per cent advance in our receipts, and if the crying need before us is to be met this year, we must have an increase of twenty-five per cent.

We have work in Oklahoma and Indian Territories, in co-operation with the Home Mission Society and local Boards in the Territories. Our work in Texas, in co-operation with the State Mission Board, is of immense magnitude. We are also in liberal co-operation with the State Mission Boards of Arkansas, Kentucky, Tennessee, Alabama, Louisiana, Florida, and North Carolina. We are doing more or less work in connection with the State Mission

Boards of Mississippi, Georgia, Virginia, Maryland, and Missouri.

Besides these we have missions in cities, among foreigners, the Negroes, factory people, and the mountains. Add to these church building and the magnificent work in the Island of Cuba, and you have something of an idea of our many sided interest.

We await the will of the churches with increasing anxiety, as our debt grows day by day. Heaven bless us all in the great work.

Kindly send all funds through the regular channels in your State. If funds are sent direct to the Board, 723 Austell Building, Atlanta, Ga., they will be credited to the State from which they come.

Affectionately yours,

F. C. McCONNELL,

Corresponding Secretary.

H. F. SPROLES,

Vice-President for Mississippi.

Atlanta, Ga.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VI.

Second Period of the Galilean Ministry—Continued.

The Mission of the Twelve. Matt. 9:36-11:1; Mark 6:7-13; Luke 9:1-6: When Jesus saw the multitudes, His great soul was stirred, because He saw them as scattered sheep without a Shepherd. He said to His disciples, the harvest is surely plentiful, but the laborers are few. He called the twelve disciples to Him and having given them power to cast out devils and to heal all manner of diseases, He sent them forth to preach that the kingdom of heaven was at hand. He sent them out without money and without an extra supply of clothing. They were to seek free entertainment wherever was found a worthy house. They were to leave those who could not receive them, and their doctrine. They were warned to be careful, for the enterprise was new and dangerous. He instructed them how to act if they should be arraigned before the councils and synagogues. They were not to be anxious about the defense they should make, but should trust all to the guiding Spirit of the Father. If persecuted they were to flee to another place. They were to remember that the disciple is not above his Lord, and if they had called the Master Beelzebub, they might expect a worse treatment for themselves. To emphasize their value in the Father's sight, He assured them that not even a little sparrow falls to the ground without the Father's taking notice of it, so they would be to the Father a care greater in proportion as they were greater than the sparrows. He showed them that strife and contention would be the consequence of their preaching the new doctrine, and that if they were not willing to bear the cross incident to this new work, they were not worthy of Him. He set before them the precious doctrine that every act done in His name has its appropriate reward

When the Master had finished His instructions to the disciples, He departed thence to teach and preach in their cities, and the disciples departed, and went throughout the villages preaching the gospel and healing everywhere.

Death of John the Baptist. Matt. 14:1-12; Mark 6:14-29; Luke 1:1-9. As before stated, John had been cast into prison, because he had denounced Herod for having married Herodias, his brother Philip's wife. Herodias had an intense hatred for John because of this very fact, and had set herself against him and desired to kill him; but she was unable to bring this about, because Herod was afraid if the people, recognizing in John a righteous and holy man. In course of time, however, Herod decided to celebrate his birthday down at Macharus, where John lay in prison. At the feast the daughter of Herodias danced before the king and his guests. The king was much pleased, and in an unguarded moment, he promised the girl that he would give her whatever she should ask, even to the half of his kingdom. The shrewd Herodias saw her opportunity. When her daughter asked her advice to the request she should make she ordered her to demand the head of John the Baptist. Though this request grieved Herod, because of his oaths he granted it. Thus perished by the orders of the most contemptible character in history a man of whom Christ Himself could say,—"Among those born of women there is not a greater prophet than John the Baptist. His death occurred not long before the third Passover, which took place during the period of the Lord's ministry.

The Feeding of the Two Thousand. Matt. 14:13-22; Mark 6:30-46; Luke 9:10-17; John 6:1-15. After the death of John, Jesus decided to leave the province of Galilee, and cross over just a short distance beyond the Jordan into the Tetrachy of Philip. The disciples had assembled with Him and made a report of their preaching tour, Jesus feeling that they needed rest, invited them to go across with Him into a desert place where they might enjoy the much needed rest. The highways were all crowded with pilgrims on their way to Jerusalem to attend the passover. These people found time to turn aside to see and hear the great Teacher, whose fame had filled the length and breadth of the country. As Jesus sailed away near the coast at the head of the lake His boat could be seen by the people on the shore. So when He arrived at Bethsaida, a great multitude was gathering. Though the Master was seeking rest, He welcomed the crowd and spoke to them of the kingdom of God and healed them that had need of healing. We are told in John's account that the great crowds followed, because they beheld the signs which He did on them that were sick. These signs or miracles, "were signs of God's presence, and power; signs or evidences of Jesus' divine mission and the truths that He taught. But the attraction was not merely curiosity and wonder, but also a semi-consciousness that these showed that Jesus was the Prophet

who could help them in many needs of their souls." To understand something of the significance of this mass of people, we have only to consider "the wonderful stream of pilgrims which, in our day, converge each year in Mecca, or towards the most famous temples of India."

As evening came on, Jesus knew that the people were tired and hungry. He therefore ordered the disciples to arrange the people in companies of about fifty each and with five barley loaves and two small fishes, which had been bought from a lad, the multitude of about five thousand men besides the women and children were fed, and twelve baskets of fragments of food were gathered up. When the people saw this miracle, they said, this is of a truth the prophet that cometh into the world, and they wanted to seize Him and make Him King, but He withdrew alone into the mountain to pray.

Blue Mountain Notes.

We had a good day yesterday. Four joined by letter, thirteen were baptized, and much interest among the unconverted. Blue Mountain is a busy place, and Sunday is usually one of the busiest days of all. It is good to be busy in the Lord's work.

The College is in the midst of a very fine session. Fine girls and many of them, hard work and plenty of it, consecrated Christian teachers whose chief aim is to do good—these are the forces which make for righteousness in this ideal school for girls and young women.

Arrangements have just been completed whereby the Academy here becomes a permanent institution under the management of Captain T. E. Mortimer. We feel that our town is fortunate in having this energetic, successful young school man as a citizen. The people are congratulating themselves on the fact that the Academy, which has done good work in the past, is now here to stay. We are expecting it to become one of the very best college preparatory schools in the State.

J. N. McMILLIN.

Second Church, Jackson.

The Jackson Second Church celebrated the first anniversary of the assembling of their congregation last Sunday, the editor of THE BAPTIST preaching the sermon, "A Baptist Church." It was very helpful to our people indeed. He ought to have the opportunity to preach it all over Mississippi. After the sermon Bro. Z. Taylor was formally set apart to the work of a deacon. Seven new members were received—Bro. Frank Watkins and family of Mississippi Springs and Brother and Sister Croon, of Bolton, the coming of whom will greatly strengthen our forces, making the membership now to be 105, with others to follow. The outlook for the work is brightening every day.

W. P. PRICE.

A Word for Hillman College.

BY GEO. WHITFIELD, CLINTON, MISS.

I was at Hillman College a short while ago, and wish to speak a few things that impressed me.

First: In walking around the buildings and through the grounds, I noticed a large number of improvements being made; and every one of them made for the comfort, convenience and accommodation of the scholars. The college for the girls and not the girls for the college.

Again: At the morning worship, led by the President: The whole school joined in the responsive reading of the Bible. It sure was a delight to me to hear the great volume of sweet girl voices reading the Word of God. Teach your children the Bible and you give them a chance for heaven; and ten to one they will go there.

Also at our protracted meeting, the girls attended well. Of all the boarding pupils at the institute, every one not already a church member, professed conversion, and all except one joined the Baptist church.

So we have a Christian female school, as well as an intellectual school; also a Baptist school as well as a Christian school. All teachers and proprietors are Baptists. The school has always stood high in its intellectual training; it stands so now.

So, friends, send your daughters here; you will never regret it. Satan may; but you will not; neither in this world, nor the next.

Church.

This, from Dr. Boardman, is worthy of candid and careful study:

1. A legally convoked assembly, the primary Greek sense—Acts 19:39.
 2. Jehovah's covenant people—the Hebrew or rather the Septuagint sense—Deut. 31:30; Acts 7:38.
 3. An organized band of Christians, the New Testament or Christian sense—Acts 8:1; 1 Cor. 2:8.
- There is also a series of moral ascents as well as the ennobling of this word.
1. A company of Christians banded together in any definite place—Rom. 16:5; Philemon 2.
 2. The entire aggregate of professing Christians—Gal. 1:13; 1 Tim. 3:15.
 3. The spiritual company or ideal corporation of all Christians, including the saints in heaven and the saints on earth and the saints to come.—Matt. 16:18; Heb. 12:23.

H. F. S.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

THE HOME.

Sweet Assurance.

Trusting in Him day by day
Doing what I can,
Makes the dreary, lonely way
Seem a pleasant land.
Knowing that His loving hand
Guides me through the gloom—
That I am His and He is mine—
Makes the desert bloom.

ERON OPIA GREGORY.

Drop the Penny.

The Rev. John McNeill tells of a little child who was one day playing with a very valuable vase, when he put his hand into it, and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: "Now, my son, make one more effort; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment, the little fellow said: "Oh, no, pa, I couldn't put out my fingers like that, for, if I did, I would drop my penny." He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go, and God will give you gold.—The Ram's Horn.

Stand Together.

Who doubts that the Christian people of America are able to work any reform that they wish, if they will only stand together? Take their relation to the mighty question of temperance, and see how they lose just here because of non-combination and non-cooperation. On the other hand, the forces of intemperance are arrayed in solid phalanx against the forces of temperance. There are no breaks or divisions or waste of resources in the ranks of the former. Would to God it might be so of the latter! Then would America be largely reformed and that right early. From the thrall of drink, Mr. Moody's successor, the Rev. G. Campbell Morgan, has this to say about the attitude of the churches to the temperance problem: "If the church were united, do you think that we should have our nations blighted as we are today by the drink traffic? What is the church doing? She is guilty silent, and guilty inactive. Individuals are at work, but the church has never yet risen in the majesty of her possibility and gripped the ques-

tion. It is her duty to do it. I do not believe in the Christianity of a man who has no heart of compassion for the needs of the world, and is content to rest without casting his whole influence upon the side of Christ. What will you answer to that claim? Do you say, I feel that I cannot touch political life because it is corrupt? My answer is this, you are the salt of the earth, and if political life is corrupt, so much the more reason that godly men should touch it with the antiseptic salt of their consecrated endeavor. But some one says, But really such an effort as that will not produce the result we are aiming at. That is not our business; issues are not in our hands; our Master will win this nation by and by."—Baptist Standard.

Be Observant.

A child may know more than a philosopher about some things. A little girl entered the study of Mezerai, the celebrated historian, and asked him for a coal of fire. "But you haven't brought a shovel," he said.

"I don't need any," was the reply. And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt, the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do-nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it up and fly away for more materials."

15 Minutes

sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply. Look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it.

"It Makes a Fellow Feel Good."

I was glad to share my seat in the train with a boy friend. We chatted away pleasantly, and I listened with interest as he told of the progress he was making in his studies. During a pause in the conversation, he said, quite abruptly, "Doesn't it make a fellow feel good to do a little bit of kindness?"

I looked at his bright face, and asked, "What have you been doing, Fred?"

"Why," he replied, "I only helped a poor old woman across Broadway this morning. She was so grateful for my help that I declare I have felt better all day for it."

God bless the boy! He has learned early in life that there is much joy and satisfaction to be derived from just practising "the art of being kind."

Perhaps it was partly a selfish motive, but I resolved hereafter I would endeavor to "feel good" often by just grasping the opportunities that are always at hand to help somebody, be it ever so little. Don't you want to feel good, etc.?

The Passing of the Spare Chamber.

We have no spare chamber. I have been troubled about it for a long while. Yesterday it occurred to me that the Browns have no spare chamber either, nor the Robinsons, nor the Stuy-

vesants, and I am more troubled than ever.

The decadence of the spare chamber strikes deep. It is the concrete difference between past and present. The spare chamber meant a room in the house set apart from common life, dedicated to the higher nature. The family might have only three chambers—one of these was sacred. The feather-bed rose plump and impregnable in its recesses. The green paper shades shut out all but a chunk of light, the cane-seat chairs stood stiff against the wall, and clean straw rustled under the taut "store carpet."

The stimulus to the imagination alone was worth three times the amount of cubic space the spare chamber occupied. You tip-toed in. Mother's best bonnet lay on the middle of the bed. Sometimes a huge loaf of fruit cake sat elegantly in one of the chairs.

There was always something reserved in the days of the spare chamber—fruit cake and bonnets. People had best clothes. They wore them on spare days. Sunday was a spare day. You knew that it was Sunday. Grandfather shaved. (When grandfathers shave every day, what is left for the seventh?) There was a hush about the house. As the day wore on it deepened; the whole family lay under its warm, sleepy spell—all but the irrepres-

sible hen. The cheerful cackle lingers still, the most irreverent thing in memory. She worked seven days in the week and talked about it. The very silence waited to hear, and condemn. Amid trolley cars and bicycle bells and children playing and the salvation army drum, the cackle dies away into a harlequin whisper.

There was spare time then. People made visits—not anxious, crowded, hurried calls, but good old-fashioned visits. The carry-all was washed and oiled. Old Flora was carefully combed and

To All Concerned:

To those who wish to purchase homes where level land, in a healthy country can be had at a low price, I want to say that this Coast Country is today the most promising in the world. Every farm product is in demand at an enormous price. Fish and oysters grow in abundance for those who neither toil or spin. If parties interested, who want homes near, or in Scranton, Moss Point, Pascagoula, Ocean Springs, Biloxi, Gulfport, Pass Christian, or any other point on this Coast, will write to, or call on me at Scranton, Miss., I will see that they are put in communication with party who can furnish them with land or home to suit.

Desirable lands, near these towns, and close to the Gulf can now be had in quantities large or small, and at a low price. Schools and churches are in easy reach. The range for cattle is good nearly all the year round, and there is, perhaps, no place on earth where labor and small investments will bring as large a return of happiness and prosperity. The opportunity to secure a home in this God favored Coast Country, at a nominal price, will soon be gone, and it will never return.

Call on me or write to me at Scranton, Miss., and I will give you whatever help I can, without charge.

Respectfully,

L. E. HALL.

Scranton, Miss.

brushed by grandfather, and then grandfather was brushed and combed by grandmother. Aunt Clara packed the luncheon in a big basket. There was always a spare cricket to fit in front for small folks, with a good view of Flora's haunches going uphill, and the wide sweep of country going down. The journey was leisurely made, but full of wild excitement. There were the dangerous railroad crossings, where grandfather always got out rods ahead and walked cautiously across, looking two ways at once. The rest of us rode boldly over, with a fine feeling of risk. Grandfather used to crack

the whip in defiance of danger. There were the covered bridges, too. Old Flora's hoofs echoed on them, and repeated the tramping of armies. The loose boards rattling underneath held the child on the cricket breathless. Times have changed. Now we speed swiftly over gaudy open bridges, and the legend, "No faster than a walk," looks grimly down from either end.

We had a spare chamber at first. When the baby came we turned it into a nursery. We cleared out a storeroom for the nurse, and used the little back room for a drying room. Grandmother, when her first baby came, took it into her bed. When another baby came to crowd it out, there was the trundle-bed that stood under the big bed all day, and rolled out at night with a sleepy rumble. And when more babies still came to crowd their trundle-bed, the first baby, a big boy, six years old now, had a bed made for him at the head of the back stairs, or up in the garret under the sloping eaves. The rain lulled him to sleep, and the snow drifted in sometimes. In the spare chamber the big bed loomed untouched. It hovered in his dreams, a presence not to be put by. The snow, the rain, the stars, and the spare chamber made a poet of him. We have no poets now.—Atlantic Monthly.

\$500 Reward

For any case of rheumatism which cannot be cured with Dr. J. J. Bailey's Lightning Remedies, internal and external, relieves at once, cures guaranteed. Restores stiff joints, drawn cords, and hardened muscles. If your druggist has not got it do not take anything else. Send description of your case, take the agency and secure treatment free. Drummond Medicine Co., 84 Nassau St., N. Y.

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ONE CENT

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IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an infallible cure for nervous or sick headache, especially when caused by a disordered stomach."

Call on or address

DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.

\$1250 TO \$3600 Per Year & Expenses. **FOR HUSTLERS—BOTH MEN & WOMEN**

At home or traveling. Let us start you. Our "Burning Water" is a wonderful invention. Still a wonderful money maker. Great demand. Over \$1000 a day. Enormous profits. Everybody buys. It purifies the blood, cures skin diseases, boils, eruptions, rashes, etc. It is a perfect skin medicine. It is a perfect hair restorer. It is a perfect hair conditioner. It is a perfect hair growth promoter. It is a perfect hair loss preventer. It is a perfect hair regenerator. It is a perfect hair beautifier. It is a perfect hair preserver. It is a perfect hair protector. It is a perfect hair nourisher. It is a perfect hair strengthener. It is a perfect hair softener. It is a perfect hair smoother. It is a perfect hair lusterer. It is a perfect hair conditioner. It is a perfect hair growth promoter. It is a perfect hair loss preventer. It is a perfect hair regenerator. It is a perfect hair beautifier. It is a perfect hair preserver. It is a perfect hair protector. It is a perfect hair nourisher. 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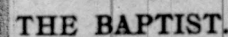
W. P. PRICE EDITOR.

BY A. J. AVEN

No nation can lay claim to a literature more original with more poetic strength, nor with as much religious significance—in a word, it stands for all the beauties of all other books and languages. "Aside from its supernatural claims, this book stands alone among the literary monuments of other nations, for the sublimity of its doctrine, as well as the simplicity of its style. It is the book of all centuries, countries, and affords the best solution of the most mysterious problems concerning God and the world. It cultivates the

Again, if literature has such a powerful influence upon character, it is possible to create a uniformity of character in our general citizenship for *like thinking begets like action*. But the question naturally arises "what book or books would be the most conducive to this ideal end?" and the answer as naturally follows, "the book or books that teaches the true philosophy of life and God's will concerning us—in short the *Book of Books*." The course of work as contemplated

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W. S. ALLEN

Mrs. R. A. Dement.

Married.

Dickerson—Burris.
At the home of the bride's parents, Mr. and Mrs. J. A. Burris, Thompson, Miss.

At the home of the writer, February 18, 1902, Mr. J. A. Stevens and Miss Sallie Irvin were united in marriage by their pastor, CHAS. L. LEWIS.
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WOMAN'S WORK.

Woman's Central Committee:
Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Self-denial Week for Home Missions.

MRS. CHARLES A. STAKELY.

In considering this subject and in looking forward to March 16-22, three primary reasons suggest themselves as to why Southern Baptist women should give their co-operation for the success of this effort. They are as follows:

1st. For the glory of God, this being the true foundation for all missionary work which will be honored of him.

2nd. In obedience to Scripture teaching, for this duty is inculcated all through the Bible and especially in the New Testament. The Master laid down the law of self-denial in His talk with the young ruler, but there was no disposition on his part to sacrifice. Things temporal were preferred to things eternal. Not only to the early church, but to us Christ is saying "Deny thyself, take up thy cross, and follow Me."

3rd. In recognition of God's giving and of Christ's self-denial. Self-sacrifice was the key note of redemption. From the highest arches to the deepest depths reached by redeeming love, sounds the thrilling notes of Heaven's sacrifice—"God so loved *** that He gave." He gave, not simply pardon, hope, Heaven, sweet as they are. He gave His only begotten Son. Christ sharing the spirit of great sacrifice "gave Himself for us that He might redeem us from all iniquity." To the thoughtless, the question presents itself: Shall God lay His hand upon Heaven's joy and consent to redemption for us at such a cost and we give what we can spare, or what we happen to have by us and let that represent our offerings for the divine work in which we have been called to be co-laborers? Shall our Saviors give His precious life, and we offer gratifying our own wants, as far as possible, give a portion of the surplus, if there be any, towards hastening the coming of His kingdom.

As secondary reasons for observing a special time of self-denial for Home Missions, we recall that the Home Mission Board—the appointed agency of

Southern Baptists for promoting their mission work in the home land and Cuba—in its recommendations to Woman's Missionary Union for the present year, with appreciation of what has been accomplished in the past, has asked that self-denial week for Home Missions "be made a more marked feature of the work in years to come."

Nor can we overlook the unusual circumstances in which the Home Mission Board has been placed this conventional year. Owing to the death of Dr. Kerfoot, it was without a secretary for five months, and later because of pressing necessities, it was constrained in faith to enlarge its work, making increased appropriations of not less than fifteen thousand dollars.

Spiritual destitution on the frontier; obligations for reaching the mill population; needs of the mountain people, of foreigners, of all classes in rapidly growing cities and towns; the growth of Mormonism, tendency to Sabbath desecration and other evils; open doors of opportunity among the colored people; appeals for help from Cuba—all, in turn, stand as secondary reasons for self-denying giving. We may also remember that giving is a method of grace just as is the most spiritual truth of the Bible. God could do without our money, but money is a vital thing in human character and destiny, and we cannot afford to do without the blessing that giving confers.

But in planning for the week of self-denial, surely we must not overlook another and most important offering that is asked, that of prayer.

In its beginnings, prayer is so simple that the feeblest child can share in it, but it is at the same time, the highest and holiest work to which those of mature years can rise. It is the very essence of true devotion, the channel of all blessings, the secret of power and life. On prayer, prophets wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation.

As Southern Baptist women, appreciating the reasons for self-denial and prayer, shall we not with one accord unite in the ob-

servance of a week of self-denial for Home Missions? Let not that old Testament saint who would not offer to God that which "cost him nothing" put us to shame who are living in this enlightened period. Recognizing that every good thing we enjoy we owe to the gospel and the influence of Christ upon our lives, let us from day to day put aside a gift consecrated by prayer and faith. What and how much it shall be, each must decide for herself, after taking counsel of her own heart, her conscience and her God.

N. B. Societies are urged to hold daily meetings for prayer during the week of self-denial. Helpful programs and other interesting literature including collection envelopes, may be obtained from State Central Committees or Woman's Missionary Union, 233 N. Howard St., Baltimore, Md.

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I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD, No. 1515 Jefferson St., Louisville, Ky.

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BY W. H. PATTON.

Rights of Liquor Sellers.

What are the rights of a liquor seller? The same as the rights of any other man—the right to carry on his business without injury to others, and no other. If he can carry on his business without injury to others, he may do so. But can he? The liquor-seller may say he has a right to carry it on provided he makes the damage good that his poison makes. Could he do it if he tried? He cannot bring back the dead from the grave and the damned from hell, put there by his business. He cannot dry up the widow's tears nor be the father to the children as he was before he fell in your hands. The liquor-seller's business cannot wipe away from the country the disgrace of their business nor remove its curse from the land. Your business has filled hell with groans unutterable and the earth with the groans of widows and orphans from the time it commenced to the present time and you cannot deny it.

Governor Longino.

Governor Longino, when he decided to make the race for governor, resigned his position as Chancellor. He did not pander to that element that would drive corporations from our State, on any of the "Cheap John" demagogism. The "dear people" were clamoring for an elective judiciary but he had convictions and he expressed them. He was elected on a broad platform. His administration has been aggressive. He has looked after the State's interests to the satisfaction of the people. He managed the shortage in the treasury so the State lost nothing. He had no cotton string for a back-bone, believed State prohibition was best for the State and gave the legislature the opportunity of the State dissolving partnership with the liquor-traffic, but from some unaccountable reason, prohibitionists voted with the saloon men. Governor Longino has made good selections in his appointments. I thought he had made a mistake when he appointed Hon. Jas. H. Neville, Judge of this district, but he is doing more to break up violation of the law than a y Judge in the State.

Prohibition Prohibits.

Last Monday three "blind tiger" men were arraigned for trial at Quitman, two of them were convicted in two counts each, and one pleaded guilty to one count. Judge J. H. Neville sentenced them in each case \$500.00 fine and three months in jail. The convicts in this county are hired out to the Mississippi Lumber Company, at \$5.00 per month and each one of them will have to work for the Mill Co. Two of them operated at Shubuta, and the other at Quitman. While men will violate the law and take their chances by committing grand larceny, burglary, arson, bigamy, etc., when they know if caught and convicted the penalty is imprisonment in the penitentiary, yet I firmly believe that Judge Neville has broken up the illicit sale in the county. If we had such Judges all over the State prohibition would prohibit. He tells the juries if they will indict and convict he does not need any help to do the rest.

The Elks.

I saw an Elk's badge on the lapel of a friend's coat one day. I asked him about it and he explained the order to me and wound up by telling me they would black-ball me if I were to apply for membership.

He said they run a saloon in connection with the Elk's Home. They pay dues of a dollar per month and the consequence is they have plenty of money in the treasury. They put in a bar, supply it with liquor, issue books something like a railroad coupon traveling book, each coupon is five cents. They sell these books to the members and when they get a drink he gives two of these checks for each drink he gets himself or treats any one, and the profits go into the general fund. They pay no license and the order's profits are enormous. There is a fake show traveling over the State under the auspices of The Elks. In that way they also evade the license and secure the influence of the order. Whisky sold in an Elk's saloon will make men drunkards just the same as it will in a legalized saloon. In some places they threaten to kill any officer that attempts to raid their bar and it is astonishing how few officers have the backbone to break it up. In some instances they get the officers of the law to become members and if they cannot do that they will make them honorary members, and tie their hands.

When an officer takes the oath of office he should enforce the law against the rich as well as the poor, he should know no one but do his duty without fear or favor, even if he has to do like the officer in Columbus Miss.

When we tolerate immoralities which we could break up, we virtually become responsible for them. How about a minister or church member who, by his indifference or his influence, is responsible for the legalized liquor-traffic in this State.

I heard Bro. T. T. Martin on two of the four social evils, viz: Tippling and card playing and the Lord willing will hear him on the other two—theater-going and dancing. He is very conservative and yet he shows plainly that a child of God will not do those things from love to God. He is hard on the whole-sale liquor dealers, says, "Their influence and money keeps them in the city churches while they kick the poor saloon keeper out and the influence of one in comparison to the other for evil is about like the sow and her pig as to being a hog."

A Good Guide.

Col. A. G. Horne was a strong writer, and if he had used his talents in the right direction he would have done a great deal of good, but he was always on the wrong side of the question.

In the Legislature one of the senators said Col. Horne would

make a fine senator, he would be a guide to the other senators, they could see which side he was on and they could take the other side of the question and they would be certain to be right. That is the way I am with the liquor advocates—what they want, I don't want. The senators could have used the saloon owner in the senate as a guide, if he was against State prohibition, they could have taken the opposite side. I heard some say, "He was opposed to the saloon keeper for the same reason that he was to a louse, it was the way he made his living."

He says some of them contend that if they don't sell it some one else will. He says "there has to be all kinds of birds, the mocking bird, with their sweet songs, and the buzzard, but he does not want to be the buzzard."

The saloon keeper preys on our boys and men but the buzzard preys on carcasses. The saloon-keeper kills the men but the buzzard is a scavenger.

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Bible	1 cent each
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American Baptist Publication Society
SOUTHEASTERN HOUSE, 69 Whitehall Street, Atlanta, Ga.

Personal.

—The Foreign Mission Journal has 22,000 subscribers. Are you one?

—Missionary C. E. Smith, Ogbomshaw, Africa, baptized thirteen persons Sunday, December 8.

—Rev. Z. C. Taylor and wife, missionaries at Bahia, Brazil, are enjoying a much needed rest in Waco, Texas.

—The legislature has made appropriations to the enormous amount of \$5,000,000. It is simply outrageous.

—The "Fukui Maru" is the name of the gospel ship recently launched in the Inland Sea of Japan, by Captain Bickels.

—Foreign mission collections have increased 133 per cent in Missouri in the last five years. How much have yours increased?

—Evangelist George W. Riley, whom everybody in Mississippi knows, is holding a meeting with Pastor Weaver, Alexandria, La.

—The Southern Baptist Convention meets in Asheville, North Carolina, "The Land of the Sky," May 9th. Go and take your pastor along with you.

—Last Lord's day was a good one at Yazoo City. Largest Sunday School and best collection in the history of the church. Very fine congregations at both hours, and all encouraged.

—Rev. A. C. Watkins, our missionary to Mexico, who left his field last November, and who has been in Clinton since then with his sick wife, has been forced to carry her to St. Louis for treatment. They left yesterday.

—The great peculiarity of the large Island of Miyajima, Japan, is the fact that a birth or death has always been forbidden on the island. When a birth has "carelessly" taken place, the mother is always removed to another isle.

—C. B. Rouse, of "Racket Store" and "Battle Abbey" fame, the man who for years has offered one million dollars to any man who would restore his eyesight, died in New York on the 3rd. With all his wealth, he could not purchase his lost eyesight. He was a Virginian by birth.

—The Governor promptly vetoed the bucket shop bill, a bill to legalize and popularize gambling in Mississippi. The Governor cannot veto a bill just because he wants to; it must be violative of the law or constitution before he can veto it, however much he may want to use the veto power.

—The congressional appropriation to rivers and harbors is \$60,000,000, of which \$75,000 comes to Mississippi—to clean the snags out of several of our little "creeks" presumably so as the boys won't get snagged while they are muddying the waters to sport with the finny tribe.

—Mississippi has a flying machine man too, in the person of Richard T. V. Mynton, of Meridian. He announces that he will have it ready for the contest at the St. Louis exposition next year. We hope he will be able to fly in it from Meridian all the way to St. Louis. He'll get the prize if he does.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

REDUCED TO \$3.50 FOR 60 DAYS.

Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs. All Nervous Diseases, Rheumatism, Lagrippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Men and Women Are Getting Rich Selling Them. Read Special Offer Below. Write at Once.

It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

NO PHYSICIANS FOR 500 YEARS

but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bath rooms and at smallest expense.

The now famous Quaker Bath Cabinet was the result of his efforts.



AN ENORMOUS BUSINESS.

Invented and patented six years ago—the demand has been so great that over 300,000 Cabinets, were sold during the past year, and hundreds of men and women are growing rich selling them, as the makers offer splendid inducements to hustlers.

It is an air-tight inclosure, a rubber-walled room in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous, cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfumed if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which if retained, cause sickness, debility, and affliction.

ASTONISHING IS THE IMMEDIATE

improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets.

FAMOUS PHYSICIANS BELIEVE IN IT.

Hundreds of well-known physicians have given up their practice to sell these Cabinets, and today over 27,000 physicians use and recommend them, and every well equipped hospital and sanitarium in the World use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some referring to

RHEUMATISM, LA GRIPPE AND KIDNEY TROUBLES

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50. worth of drugs. It cured my brother of sleeplessness, of which he had long suffered, and his wife of lagrippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles,

when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Michigan, says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; I commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist, of Columbus, O., says: "I am satisfied it saved my life. Was taken down with a hard cold which developed into a dangerous case of pneumonia. The first Bath relieved me, and I quickly recovered. It is far superior to drugs for curing lagrippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

HUNDREDS OF MINISTERS

write, praising this Cabinet. Rev. Baker Smith, D. D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as 'Cleanliness is next to Godliness' it merits high recommendation."

Rev. J. C. Richardson, Roxbury, Mass., was greatly benefitted by its use, and recommends it highly, as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die, was persuaded by friends to try this Cabinet, and it cured me. Cannot praise it enough." U. S. Senator, Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, Editor "Christian Guide," Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, lagrippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

MARVELOUS ELIMINATIVE POWER

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

TO CURE BLOOD AND SKIN DISEASES

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

ANOTHER IMPORTANT FEATURE

is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians, says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestion, etc.

With the Cabinet if desired, is a

HEAD AND COMPLEXION STEAMER.

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth \$1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

WHATEVER WILL HASTEN PROFUSE PERSPIRATION

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is airtight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath-room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ailments, plain directions and a 100-page "Guide Book to Health and Beauty." Cabinet folds flat in 1 inch space when not in use. Easily carried. Weighs 10 lbs.

After investigation we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism—(they offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of women's ailments, lagrippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

IT WILL CURE A HARD COLD

with one bath, and for breaking up symptoms of lagrippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

CLEANSING AND REFRESHING BATH KNOWN

and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 483 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets has always been \$5.00, but the makers offer to our readers for 60 days this Cabinet for \$3.50 complete, or their \$10.00 finest and best double-walled Cabinet for \$6.10. Face and Head Steaming Attach. if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

DON'T FAIL TO WRITE TODAY

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented. We know them to do as they agree. They are reliable and responsible; capital \$100,000.00.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

\$150.00 A MONTH AND EXPENSES.

This Cabinet is proving a wonderful seller, over 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 per month and expenses. Don't fail to write them.